

# LIGUORIAN

JANUARY, 1958

25¢

Is Lying Always a Sin?

Teen-agers and the Opposite Sex

Is Heaven All We Get?

Daily Mass for Grade School Children

Love Finds Its Place



# THE Liguorian

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Brings Happiness to  
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Published Monthly by the Redemptorist Fathers and entered as second-class matter at the Post Office at Liguori, Mo., under the act of March 3, 1879. — Acceptance for mailing at special rates of postage provided for in section 1103, act of October 3, 1917. Authorized July 17, 1918. Published with ecclesiastical approval.



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VOLUME 46

NUMBER 1

THE LIGUORIAN IS INDEXED  
IN THE CATHOLIC PERIODICAL INDEX

THE LIGUORIAN

LIGUORI, MO.

# IS LYING ALWAYS

## A SIN?

DONALD F. MILLER, C.S.S.R.

**P**ERHAPS the most common of all the sins by which people show weakness of character and offend God either venially or sometimes mortally, is that of lying. It is also very probable that many people do not know the right answers to a number of questions that may be asked about the misuse of the noble faculty of human speech.

Some stand at the one extreme of considering outright lies to be justified under certain circumstances. Others stand at the opposite extreme of thinking some forms of speech to be lies when they are not lies at all.

Actually, the prohibition of lying that is clearly expressed in the eighth commandment does not mean that in all possible situations of human relationship the truth must be revealed to others. There are occasions when the truth *may* be concealed; there are also occasions when the truth *must* be concealed. This article will explain these matters under two major heads.

Most persons will know the answer to the above question. But many may find the answer, as explained here, a little more complicated than it first appears.

First, it will consider the subject of lying, answering the questions, what is a lie? is it always a sin to lie, and if so why? what kind of sin is it to tell a lie? Second, it will consider the topic of concealing the truth, answering the questions, how can the truth be concealed without lying? under what conditions is it justified to conceal the truth?

### I. LYING

#### 1. *What is a lie?*

A lie is a statement that is contrary to what a person knows or thinks in his mind to be true. It requires two things, namely, the will or intent to deceive another, and the use of words that do express something contrary to the truth. It makes no difference whether the mode of

expression is through spoken words, or by sign language, or in writing.

Lies are usually told for one of four motives: 1) to extol oneself in the eyes of others, therefore for vanity; 2) to escape blame or punishment or humiliation for a fault that has really been committed; 3) to avoid the fulfillment of some duty or obligation; 4) to take revenge on someone else.

Thus, to make up or exaggerate stories of our past accomplishments or abilities constitutes the lie of vanity. To deny a fault or even a lapse of memory (We say, "Yes, I mailed your letter," when it is still in our pocket) is a lie of escape from blame. To say we have a headache (which we haven't and must lie down when there is work to be done, is a lie of evasion of duty. To slander another because he has hurt us in some way is a lie of revenge. There are all sorts of ways in which these four motives lead to lying.

### *2. Is lying always a sin, and if so why?*

Lying is intrinsically evil, that is, by its very nature it is always a violation of the law of God. The wording of the eighth commandment makes this clear, and that wording is backed up by other clear texts of the revealed word of God.

This is one of the natural laws that can be readily understood by the mind of any thinking person. The obviously primary purpose of speech is to make known one's thoughts, one's convictions, one's knowledge to others. This primary purpose is completely frustrated and destroyed by

lying, just as the primary purpose of sex is completely destroyed by adultery, contraception and other forms of impurity. If it were not wrong to lie, anyone can see how the whole order of human society, so dependent on truthful communication between man and man, would be upset and deranged. That is why Christians are taught that it is not permissible to tell a direct lie even for the attainment of the noblest of ends. What is intrinsically evil may never be used to accomplish good. A good end never justifies the use of evil means.

### *3. What kind of sin is it to tell a lie?*

Lies may be divided into three kinds, according to the circumstances in which they are told. There are joking lies, intended only to amuse somebody; useful lies, intended to serve one's vanity, or fear of blame, or desire for ease, as described above; and harmful or damaging lies, from which somebody suffers greater or lesser harm.

Ordinarily joking or useful lies are venial sins, because the damage done by them either to individuals or to society is not grave. They are always intrinsically evil; they are always sins, even though venial; they will always be punished by God. But they are not mortal sins, except in the case in which they would give grave scandal to others.

Harmful lies, or lies that injure another's reputation or deprive him of rights or possessions, are mortal sins if the damage done by them is grave. To slander another's character and thus to make him an object of dis-



grace among his fellow men is surely an example of the mortal sin of lying. Similarly, to lie in order unjustly to obtain valuable possessions that belong to others would be a mortal sin. The forgiveness of such sins always demands the making of reparation to those who have been damaged by the lies.

## II. CONCEALING THE TRUTH

### 1. *How can the truth ever be concealed without the telling of a lie?*

This brings up a subject that has been widely misunderstood and often misused by anti-Catholic writers as an argument against the moral teaching of the Church. Most students of history will recall the violent diatribe against Catholic teaching in this matter written by Dr. Charles Kingsley in England almost 100 years ago, and the devastating reply to him published by Cardinal Newman.

The answer to the question above revolves around the explanation of the term "mental restriction." Let it be said at once that there would be no reason for even considering the morality of mental restrictions if there were not circumstances in practical life in which one is bound not to reveal the truth that he knows. This will be explained below, but it must be kept in mind from the very beginning.

A truth that one is not at liberty to reveal to others may be concealed by the use of the mental restriction. But there are two kinds of mental restrictions. One may never be used because it is the equivalent of a lie;

the other may be used when circumstances indicate its lawfulness.

The *purely mental* restriction is the one that is the equivalent of a lie and therefore always forbidden. In this case a man says something directly and completely contrary to the truth in his mind, while in his mind and known only to himself, he says, "I don't mean that." Children, sometimes, in telling a lie cross their fingers behind their backs as an external sign (to themselves alone) that mentally they do not agree with what they are saying. It is never lawful to use this kind of mental restriction for the same reasons that it is never lawful to tell a lie.

The *not purely mental*, but *objectively comprehensible*, mental restriction is very different. In this case, a person uses words that are open to two acceptations of meaning. Truth is there, even though the one hearing the words may take something from them that is different from the truth. The words are either ambiguous, or so general that any one of several meanings could be taken from them. Or, in some cases, something is left unsaid that an intelligent hearer would realize must be in the mind of the speaker. Examples of all these forms of mental restriction will be given below.

That there are occasions when it is lawful to use such a mental restriction must be clear from the natural law that there are certain secrets which individuals have found out, or which have been professionally committed to them, that they are bound in conscience not to reveal to others.

The natural law says on the one hand: never tell a lie. The same natural law says: never reveal a secret that you are bound in conscience to withhold from others. The latter law can often be obeyed only by the use of the objectively comprehensible mental restriction described here.

***2. Under what conditions may the truth be concealed through an ambiguous statement or a mental restriction that is not a direct lie?***

There are two conditions that are necessary to make lawful the use of an ambiguous statement together with a mental restriction.

a. The first condition is that there must be a special justifying reason for using this mode of speech. If ambiguous statements and mental restrictions could be used freely and generally by human beings, then human communication and order in society would break down almost as completely as they would if lying were permitted. It is only in the exceptional case, when the very good of society or of individuals is at stake, that even the modified mental restriction may be used. Ordinarily, too, one may use ambiguous speech and mental restrictions only when one is questioned about matters that should be concealed, or when everybody should be able to recognize the mental restriction.

What are some of the good causes for which it is lawful to use the modified mental restriction? Such causes may be listed in general under four heads.

1) The first is that in which a person is under grave obligation not to

reveal secrets that he knows about others or from others. A confessor is a good example of this. He may have just heard the confession of a certain individual. A third person asks him whether the penitent had committed any mortal sins, or any specific sin. The priest is bound under pain of death not to reveal what he has heard in confession. He answers the questioner with the words, "I don't know." The truth is in those words in that he actually knows nothing that he is free to reveal.

The same answer may be given by a doctor or lawyer or social worker who possesses secrets professionally entrusted to him alone. An exception would be a case in which the good of society is at stake. For example, doctors are bound to report to health authorities cases of serious contagious disease, so that measures can be taken against their spread. In such cases the duty of professional secrecy gives way to the obligation to protect the general public from disease, and no mental restriction or concealing of the truth would be lawful.

Even in cases in which one possesses a private secret, for example, a friend has told us something about himself only on condition that we say nothing about it to anyone else, it is lawful, if questioned about the matter, to say "I don't know." The words mean, "I know nothing about this that I am free to communicate to others."

2) The second type of case in which it is lawful to use ambiguous words that conceal the truth is that

in which a person is asked to reveal some damaging fact about himself or about others.

Suppose, for example, that many years previously a wife had been unfaithful to her marriage vows. Now her husband asks her whether she had ever failed him in that way. She may say: "Thank God, I am innocent of any such sin." She is innocent of the sin because she has made a good confession and been forgiven by God. The truth is in her words, even though they may be misunderstood.

Suppose, in the second instance, that one has chanced upon the knowledge of a grave secret sin committed by another. A third person, who has no right or reason to know such things, has heard a vague rumor about the matter, and asks the one who knows whether it is true. The law of God forbidding detraction makes it obligatory for the one who knows to say, "I don't know." This is not a lie, because even the questioner should be aware that every Christian is bound to conceal damaging facts that he knows about others unless there be a most serious reason for revealing them. "I don't know" means "I know nothing that, under the law of God, I am free to reveal."

Let it be noted in all these cases that two things are present: first, a higher law of God making it obligatory to conceal the truth; second, the use of words that at least objectively contain truth that could be rightly understood by an intelligent person.

It is never lawful to use words that state the direct opposite of the truth.

3) A third type of situation in which it is lawful to use ambiguous words is that in which charity toward the feelings of others is best served by not bluntly stating a specific truth, but rather by a general statement that contains a truth that may not be recognized by the hearer. In such cases, the general consensus of mankind approves the hiding of the specific truth that one is asked about.

For example, you have just been the guest of friends at a dinner. They served a dish that you have never liked and never will like. As a polite guest you smilingly forced some of the dish down. Then your host asks pointedly: "How do you like that dish? Isn't it wonderful?" You answer: "It's very, very good." Of course you mean it's good as a means of mortification for you, and in that sense your reply contains the truth.

So too when you are asked by a host how you enjoyed his party (at which you were horribly bored), you may say, "It was a wonderful party." You mean, of course, that it was wonderful for the host and for others whom you saw enjoying it. You just don't say, "It was very boring."

Again, if you were asked by a friend, "How are you?", it is not required that you give an answer detailing your physical complaints, even though they happen to be numerous. You may say, "I'm fine," meaning of course that your spiritual health is good.

4) The fourth kind of case in which it is lawful to use words that

conceal part of the truth is that in which human beings in general recognize the concealment. For example, if you call on a certain person and are told by the one who answers the door that "he is not at home," you know that these words may have one of two meanings: either he is not physically at home, or he is not at home to callers. He may be sleeping, or sick, or so busy with some important business that he cannot receive callers. This is an accepted mental restriction.

There are some mental restrictions in buying and selling that are not sinful simply because they are clear to everybody or so obvious that no sensible person would mistake them. A sign on a used car for sale stating that it is "just like brand new," certainly should deceive nobody. Here, however, advertisers and sellers must beware of using mental restrictions that are not only fictions of their own minds, but that are not generally understood and accepted as concealing something of the truth.

Finally, if somebody tries to probe into purely private and personal affairs of another, the latter may use an ambiguous statement to hide the truth that the other should realize he has no right to know. For example, a busybody may say to a wife: "I hear you had a terrible quarrel with your husband. Tell me about it." The wife might say, "That is none of your business." But if she wishes to be less blunt, she may say, "Oh, we are getting along fine,"

meaning that the quarrel has been patched up. She could never tell a direct lie by saying, "We never had a quarrel," when the very opposite is true.

b) The second condition for the lawfulness of concealing the truth is that there be present no special obligation of telling the complete truth in particular circumstances. Several examples of such obligation should be remembered.

1) It is never lawful to conceal the truth by ambiguous words and mental restrictions when one is questioned about one's faith in God and His Church. There are occasions when one is not bound to step forward and voluntarily, without being questioned, to proclaim one's faith. But if one is directly asked, even in time of persecution, whether one is a Christian or Catholic, then no circumlocution to hide the truth may be used.

2) It is never lawful to conceal the truth by ambiguous words when one is being questioned by a lawful superior about something he has a right to know. Children, asked by their parents about certain of their actions, must tell the whole truth without concealment, even at the risk of being punished for misdeeds. So with other inferiors in answering their superiors on matters that are within the competence and jurisdiction of the latter.

3) It is never lawful to conceal the truth for the sake of getting the better of another in making or fulfilling a just contract. Mental restrictions about one's health or one's age in the

making of insurance contracts are wrong. Mental restrictions about the income of a partnership, used by one partner to deprive the other of his just share of the profit are equally wrong.

\* \* \*

To conclude and sum up:

The least direct lie is always a violation of the natural law.

Mental restriction, that is, concealing the truth in ambiguous or general statements, may be used only when there is a justifying cause, only when there is present no obligation to tell the whole truth clearly, and only when the words used objectively contain truth that could be understood by others, even though they actually misunderstood them.

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### HUSBANDS, LOVE YOUR WIFE!

To hold the love of his wife, a husband must deserve her love. The good husband knows that attentiveness in little things is almost as important for this purpose as fidelity in greater things.

The attentions that a husband showed his wife before marriage, when he was courting her, will not be entirely neglected after marriage. Birthdays and anniversaries will be remembered, at least by small tokens of affection. The rules by which all good men manifest respect for womanhood will be observed in public and in private toward his wife. Solicitude for her needs and happiness will be frequently expressed through all the years of married life.

A wife has, according to the law of God, a right to the first place in the love and attention of her husband. Therefore a husband who makes his wife take second place to his mother, or his sisters, or his job, or his hobbies, is not a good husband.

Seldom will any man have reason to doubt his wife's affection for him who continually makes her feel, by word and action, that she is the most important and beloved person in his life.

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### DIVINE ROMANCE

"What do I love when I love Thee, O my God? Not bodily beauty, nor the splendor of time, nor the brightness of the light, so gladsome to our eyes, nor the sweet melody of varied songs, nor the fragrant smell of flowers, and ointments and spices, not manna and honey, not limbs pleasant to the embracements of flesh. None of these I love when I love my God; and yet I love a kind of light, and melody, and fragrance, and food, and embracement when I love my God, the light, melody, fragrance, food, embracement of my inner man: where there shines unto my soul what space cannot contain, and there sounds what time snatches not away, where there is a fragrance which no breeze disperses, where there is food which no eating diminishes, and where that clings which no satiety can sunder. This it is which I love when I love my God."

*Confessions of St. Augustine*

# Problems of Professional People

**PROBLEM:** Recently I opened my office as a doctor in a small town. I first visited some other physicians in neighboring towns to observe their customs, and became interested in the type of reading matter they kept in their waiting-rooms for the use of the patients who came to the office. I would not say that I found any magazines that were positively obscene; nevertheless, in some instances I found offices where the reading matter included periodicals that were along the risqué line in their stories and their pictures. I asked two of the doctors — both Catholics — why they provided this type of literature, and was told that this is the kind of reading matter that people want nowadays and so it is good business to provide it. However, as a Catholic I cannot see it this way, and I would like you to tell me whether I am correct or am taking too rigorous a view of the matter.

**ANSWER:** This young doctor is perfectly right; and it is regrettable that all Catholics in the same situation have not the same attitude. A doctor is gravely inconsistent when he professes to be a Catholic and yet keeps in his waiting-room, for the benefit of his patients reading matter that is morally objectionable from the Catholic standpoint. Of course, no doctor could ever be justified in having magazines that are downright salacious — the kind that is kept under the counter at the newsstand. But there are other magazines at the present day that retain a pre-

## The Magazines in the Doctor's Office

tence of respectability, and yet in almost every issue feature some pictures or articles which are undoubtedly intended to excite the sexual emotions of those who see or read them. These should not be found in any Catholic doctor's office (or in a Catholic dentist's office or in a barber shop kept by a Catholic). This is particularly true when — as is usually the case — this literature will thus be made available not only to adults but also to children. Father Edwin Healy, S.J., in his book *Medical Ethics* (p. 113) explains this point in very definite language: "The law of charity binds us not only to avoid injuring our neighbor, but also to avoid running the risk of doing so. To provide others indiscriminately with reading matter which is obscene, blasphemous, bigoted or mendacious violates the law of charity. It can be reasonably assumed that if a physician's waiting room contains dangerous or tainted publications, some of his patients will undoubtedly be harmed by them."

There are plenty of good and decent magazines that can be read without any moral danger even by children; and these can be provided for the doctor's patients while they are waiting to see him. Indeed, I do not see why a Catholic doctor should hesitate to put some professedly Catholic



periodicals on the rack or table. Non-Catholics do not have to read them if they do not wish to do so; and, on the other hand, there are surely some non-Catholics who would be glad to read something about the teachings and the activities of the Catholic Church. The Catholic doctor should not be ashamed to profess himself a Catholic who believes that good literary productions are being brought out under the supervision of the Catholic Church.

I might add — though the questioner made no reference to this point — that I do not see why a Catholic doctor could

not have some good religious pictures in his office, such as a picture of our Lord healing the sick, or a Madonna. Needless to say, such pictures should be beautiful from the artistic standpoint as well as in full conformity with Catholic tradition and practice. This, too, is an opportunity for the Catholic professional man to attest that he is proud and happy to be a member of the Catholic Church.

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### WHY AM I DOING THIS?

People ordinarily are careful to provide for the future. They take care of their health, their teeth, their eyes, their lungs. A man who owns a house will keep it in good condition by having it repainted and repaired. A man puts his money in a bank and his securities and valuables in a vault or safe. He buys insurance on his home and on his life to protect himself and his loved ones against loss and poverty. People put burglar alarms on their homes and pay taxes for police protection against thieves.

All these things are good and commendable. But how many people do you know who prove by their constant, day-by-day manner of living that they are convinced that the most important affair in life is the salvation of their soul?

This question does not overlook the need of working to provide food and shelter and to obtain security for the future and to have the money to pay for recreation and amusement and all the good God-given things in life. At the same time there is much greater necessity for everyone in all the rush of living to find the time, again and again, to stop and think and ask himself: "Why am I doing all this? What is it doing to me? What am I getting out of it — not just for life, but for eternity? What am I doing with my soul which will live forever?"

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### ADVICE FROM THE GENERAL

Toward the end of his tragic and devoted life, General Robert E. Lee attended the christening of a friend's child. The mother asked him for a word that would guide the child along the road to manhood.

Lee's answer summed up the creed that had borne him, through struggle and suffering, to a great place in the American legend.

"Teach him," he said simply, "to deny himself."

Bruce Catton



# IS HEAVEN ALL WE GET?

**P** OOR Christians, meek Christians, sad Christians, suffering Christians! Poor us! Our Lord took one look at the picture and cried out, "Happy Christians! Blessed Christians!"

There is a fair-to-middling suspicion in the minds of many of these Christians that they are all condemned to wait until heaven for happiness. Especially those Catholic Christians whose priest is not worried about how their frames look in a new Easter outfit, but is quite concerned about how their soul looks in their Easter (at least!) confession. After all, this Catholic religion seems to specialize in bearing down on the natural instincts, cutting away at anger, impurity, stealing, birth-control, rough gossip, and you name it. There are just too many restrictions to allow any margin for down-to-earth happiness.

The Son of God stood on a mountainside one day and told us in no uncertain terms that we did not have to wait for heaven in order to be happy. Instead, He gave us His platform for earthly happiness. And as

*In God's plan,  
many of the dividends  
are collected in this world.*

F. M. LEE, C.S.S.R.

He spoke of it, each time He opened His lips, the word "blessed" came out. Blessed means happy.

"Blessed are the poor in spirit, blessed are the meek, blessed are the peacemakers." Eight times He began with the word "blessed" and so we call His formula for happiness the eight beatitudes. Beatitude means a state of happiness.

There seems to be a little trouble in lining up plans for the beatitude, the happiness of nations these days, but here is God's infallible plan for the happiness of the individual.

**Blessed Are the Poor in Spirit for  
Theirs Is the Kingdom of Heaven**

Let us imagine that we are the men and women of His day. We are of those who have begun to follow Him, to love Him, and to want His doctrines. We are simple people. We

have not yet reached the modern heights of a certain type of "Christianity" that has decided that Christ was a *fine* man. Period. The type that can preach long and handsomely on His *fellowship* but delicately skips the pages of the Gospel where He condemned adultery and divorce. And let us not so much as mention the number of divines who vote against His being divine! One wonders how they ever explain away the unequivocal answer that He gave the high-priest Caiphas in the early hours of Good Friday morning when He was asked if He were the Son of God.

The answer was, "I am."

**B**UT let's get back to that first beatitude and our earthly happiness. If our Lord said that the poor in spirit are blessed and happy then He meant it. Just what did He mean?

Remember now, we are just ordinary people of that day; and that means we are poor, we work for about seventeen cents a day, and we live beneath the heel of conquering Rome. And listen! Good! The Master is going to talk finance! "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

"Did you hear that? Bless Him! He is championing us, the poor! Oh. . . the kingdom of heaven. Just the kingdom of heaven? Is that all? But is He not going to get us back our place in the sun? Won't it be again like the days of David and Solomon? Won't riches be ours? Guess not. Look, not even a purse at His belt. Well, anyway, we get the

kingdom of heaven, we poor. He promises us that, and well we know that He can back up His words with miracles."

No, dear ones, He is not giving the poor any promise of heaven. He did not say "the poor." He said "the poor in spirit." A poor man may curse his poverty, and hate the rich, and that is not the way to heaven. The Master will not coddle you.

Nor yet is He condemning the rich because they are rich. Surely, He did say, and four times during His life, that the rich would not easily come by heaven. And we all hasten to prove it by His remark that it would be easier for a camel to pass through the eye of a needle than for the rich to enter heaven. But did He mean a sewing needle? Actually there was a low narrow opening in the wall of old Jerusalem, and it was called the "Eye of the Needle." Caravans coming off the desert would often enter Jerusalem by that door. And the camels had to bow and bend to make it. *But they could make it!* The trouble with us humans is — will the rich man be willing to bow and bend to get inside when the air on the outside is so nice — without bowing or bending? It is hard to have the key to every pleasure and still ignore the lock year after year.

**S**O, what is the answer? Where is the middle road? What is this poverty of spirit that brings blessedness?

The Master gave us the answer. It is all inside that demanding state-

ment: "Seek ye first the kingdom of heaven and all the rest will be added unto you."

It is as though the kingdom of heaven were at the top of a high ladder into the sky, and we all must climb. The rungs of the ladder are all the things we need along the way. Our food and our drink, our sacraments and our prayer, our commandments and our friends, our money and families, our recreation, our talents and our homes. If we use each rung properly, well then, up we go. But if we ever hang on to one rung, then we can never really reach the top, can we? If in our hearts, we can't let go of money, then our hands are chained to that rung and we can't move, or if we tear out a rung, like prayer, then we can't quite reach the next rung.

So our Lord says, "Let go of each one and keep climbing. You will find again, higher up, the rungs you let go of. They will be there when you need them, because I have promised you would always have the things you need along the way. Be not solicitous. Not even Solomon, in all his glory, was dressed as beautifully as a lily, and I make the lilies."

Riches? Want them, hate them, leave them, love them, — but don't let them get in your way. You have climbing to do!

Poverty? Accept it or despise it, but remember that with it you can climb faster than anyone else. But if in your heart you are eaten up with envy of the rich and their goods, then in your spirit you are holding on to the bottom rung as tightly as the

richest miser in the world.

Surely the popes, led so superbly by Leo XIII, have insisted that we may seek a moderate portion of this world's goods. They gave us the "living wage" idea and they fought for it. And they fought for an amount whereby a man could set aside money for the education of his children, for emergencies, for sickness, for operations and such understandable necessities of life.

All these things we admit. But as we sit here at the feet of the Master this day, let us understand that first beatitude.

If you want eternal happiness and the kingdom of heaven, then in your heart let go of the things that won't let you climb there.

If you want earthly happiness, then ask yourself if there is really any happiness, any contentment in the heart of a rich man who lives in a splendid fear of losing his money because money alone makes his life worth living. Ask yourself if there is really any happiness, any contentment in the heart of a poor man who loves riches more than any millionaire, and goes on to hate the millionaire even more than he loves his riches.

Not poverty, not riches — but poor in spirit! Let go in your heart.

And as for the Master — He left all the riches of heaven that He might have a kingdom on earth — in your heart. And now He is asking you to let go, in that heart of yours, of the riches of earth, that you may have a kingdom in heaven — in His heart.

# Thoughts for the Shut-in

## Disfiguring Diseases

Leonard F. Hyland, C.S.S.R.

**A**LL illness represents a cross, and it may be a cross that is very difficult to bear. And illness at some time or another, in some form or another, enters into the life of every human being. Thus God's providence has arranged it, so that by patience and faith we might prove our right to heaven and with Christ make reparation for the sins of the world.

Consider the type of illness that brings with it a disfiguring of some kind, or a loss of limb, or an unpleasantly open sore. Much embarrassment often is attached to such a condition. The patient hates to feel that he is conspicuous as he hobbles about; he imagines that people are staring at his scars and sores. He cannot help noting the pitying glances of others, and these can be as gall to an independent spirit. Or perhaps he is in a worse condition, one brought about by cancer or a similar disease which eventually corrodes skin and tissues, and results in painful sores, the sight and odor of which are offensive to those who must tend the poor victim.

Not even the saints were spared this acutely embarrassing condition; in fact more than a few of them were thus tried and tested by God. St. Lydwine for many years lay patiently in her bed, a mass of repulsive sores. St. Rita of Cascia developed a purulent sore in her forehead so offensive to sight and smell that she had to be kept in a remote part of her convent.

By a strange paradox, the saints who were thus afflicted often were the ones most cheerful and joyous. To love God was their whole life, and suffering, even of the most acute and embarrassing kind, gave them an opportunity to prove that their love was not merely a matter of words. When they did not have to suffer,

then it was that they grew sad, fearing that God had found them unworthy of bearing the cross.

There are a number of instances in the Gospels which point up the pity of Christ for those crippled or disfigured by disease. Leprosy, which can disfigure the body so horribly, was common in that day, and the Gospel writers note at least half a dozen cases in which our Saviour miraculously healed it. Read, for example, St. Matthew, chapter 8. St. Mark (3:1) describes the case of the man with the withered hand who was healed by Christ. And St. Luke, chapter 13, tells the story of the poor woman, stooped to the ground by some disease of long standing, upon whom Christ took pity and healed.

St. John, chapter 5, draws a picture for us of the scene beside the pool of Bethesda in Jerusalem. Here, in five porticoes, "were lying a great multitude of the sick, blind, lame and those with shrivelled limbs, waiting for the moving of the water. For an angel of the Lord used to come down at certain times into the pool, and the water was troubled. And the first to go down into the pool after the troubling of the water was cured of whatever infirmity he had."

Christ healed one of these poor victims, a man who had been sick for 38 years. But what of all the others whom He did not heal? And what of all those who today do not feel the healing touch of Christ's hand? Let them have patience and trust in God, because soon for them also the waters will be troubled, and they will be lifted from their pallet and freed from the shackles of their sickness. And in the clear light of eternity they will understand the importance of their patient suffering here on earth.

# LOVE FINDS ITS PLACE

BERNARD F. McWILLIAMS, C.S.S.R.

A STUDENT of the contemporary scene cannot help but be impressed by the discovery of the importance of love. It is generally admitted that neurotic, misguided Sigmund Freud, searching coolly and dispassionately into the labyrinthine ways of the mind, blazed the trail that started with science and ended with love — or with religion, to express it in a way that would have irritated Freud exceedingly.

All that God asks of us is that we love and not hate. A careful examination of the commandments will reveal that God has not acted in a capricious, despotic manner toward us but has simply commanded us to love Him and to love our neighbor.

Psychiatrists will be the first to admit that they can take their shingles down the day that people start loving one another. Dr. Walter Menninger, in a recent CBS broadcast, made far more sweeping claims for the power of love and the destructiveness of hate. According to him, psychiatry does little more than try to patch up the prisoners and the victims of hate.

It is curiously relevant that Communist leaders have no use for analytical psychiatry, although certain leaders are reported to be under treatment by an eminent non-Communist doctor. Since strange are the workings of providence, could this be the beginning of an answer to prayer? Could love be born again in the heart of Moscow through the instrumentality of a disciple of Freud? God in the past has made use of far more unlikely instruments.

## LOVE AND MARRIAGE

LOVE has not reached Moscow yet. But an awareness of our consuming need for love has indeed penetrated into the most unexpected places. Marriage counselors long wondered what was causing so many disastrous marital failures. Many thought it was due to sexual maladjustment. But a whole library of sexual manuals has failed to reduce noticeably the divorce rate.

Although no one would seriously underestimate the need for sexual adjustment, or any of the various adjustments necessary for a successful marriage, most competent counselors now recognize that the basic and indispensable requirement is the ability of a person to give and to receive love. Without it, no marriage can bring happiness.

Nor can any married couple successfully raise children without love. This knowledge is now so commonplace that stage and TV writers employ it with the assurance that it will fall within the frame of reference of millions of Americans. In fact it is now generally conceded that a juvenile delinquent is the product, almost always, of a loveless home. The basic therapy prescribed for a wayward boy or girl is that newly rediscovered wonder drug of the ages — love!

### LOVE AND SICKNESS

LOVE, speaking of drugs, has invaded the antiseptic corridors of our modern hospitals. LOVE is not to be found on the shelves of the pharmacy; but it is often the only drug that will turn the tide of sickness. This is especially true of a mother's love. Recently a scientific observation of facts under ideally controlled conditions bore out this contention with startling clarity. In a large city, a foundling home was situated near a prison for women. The home employed the most modern techniques available for the care and feeding of their charges. Each nurse was assigned to eight children only and was duly impressed with

the need the children would have of tender loving care. Yet the majority of the children were dull, apathetic, sickly. And there was a high mortality rate among them. Such, however, was not the case in the women's prison wherein mothers were allowed to raise their children. Here, although the mothers were not of the highest quality, the children thrived on a diet of mother love.

### LOVE AND BUSINESS

LOVE is beginning to find a place also in the godless marketplace. Pragmatic but ulcer-ridden executives are learning that business will not go on as usual unless there is room for love. Heartless and sometimes cruel competition is proving to be as devastating as hatred itself. Management-employee relationships go from bad to worse where the dignity of human beings is trampled upon. Most of those workers who fail to hold on to a job are plagued by an inability to get along with people. Sin, in other words, because it is a refusal to love, is proving to be unprofitable. It always has been, of course. But no longer do you lose your intellectual standing if you say so.

It would be a gross over-simplification to say that the problems presented by our minority groups can be solved by a little bit of brotherly love. Nevertheless when one looks for the basic ingredient in words like tolerance, comprehension, social justice, equality of opportunity and equal rights, one cannot escape the fact that the implementation of these



words calls for love. Negroes, Mexicans, Puerto Ricans, Jews, immigrants will always be a source of irritation to the carmine-corpuscle, "democratic" American until he can bring himself to love these people. There is apparently not much awareness of the role that love must play in the solution of these problems. But the awareness is growing.

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Growing, too, is this awareness in a field where at first sight it would seem to be entirely out of place — namely, the military. At least we are now being led to understand that the recruit is being given impressive doses of tender loving care. Recent and highly publicized attempts by drill sergeants to make him a vicious, disciplined killer met with indignant outbursts of public opinion. The same thing happens whenever exasperated school-teachers unleash their anger on recalcitrant children. Parents have been so thoroughly indoctrinated in the need that children have for love that corporal punishment is considered to be an inexcusable and terribly damaging traumatic experience.

#### LOVE IN PRISON

RECOGNITION for the need of love is creeping even into penological thought. Our prisons are not correctional institutions. The inmates are rarely reformed in the grey, chilling, loveless atmosphere of a prison simply because a man without love turns away from society and builds a tightly sealed wall around himself. However difficult it may be

in individual cases, the hardened criminal must be given love. To date, no other remedy has proved to be satisfactory.

One curious aspect of all this is the way in which our modern American Pagliaccis have become aware, through their psychiatrists mainly, that they are miserable and mixed-up, because as children, they were shown very little love. Sid Caesar and Jerry Lewis are cases in point. They now seem to want the affection of the whole world to compensate for a love-starved childhood. As an example of how our comedians are becoming acutely aware of the necessity we all have for love, the case of Eddie Cantor could be cited. Some months ago he appeared on Ed Morrow's *Person to Person* show and in the very few minutes during which he was to give a public accounting of himself, his life, his times and his work, while cool, unemotional Morrow puffed away on his ever-present cigarette, Eddie chose to relate what he obviously considered a deeply touching incident in his life. Some time ago he was on a good-will junket in Israeli and in the course of it, visited a children's home, bringing with him a bright assortment of toys. While he was helping to distribute the toys, he noticed a little girl standing off in a corner with her back to the merry crowd. Cantor went over to her and said, "Little girl, isn't there anything you want?" Her answer moved Cantor to the depths of his being. "Nothing," she said. "Nothing! Just a little love." (Morrow had no comment.)



## THE THIRD REVOLUTION

**D**R. Karl Stern has called what has happened since the advent of psychiatry "The Third Revolution." Could it not also be called in a not strictly theological way "The Third Revelation?" Is not society in need of a new "redemption?" There is no doubt in the mind of any serious student of the contemporary scene that the world needs to return to God. Fortunately it would seem that this newly awakened and almost universal awareness of the need for love will ultimately be mankind's salvation. God help us if, now that we see the reasonableness of the two great commandments, we were to abuse this revelation, grow cynical

about love, deliberately in the face of our scientific findings keep our hearts sealed against God, our Father, and man, our brother.

St. Augustine said long ago, "Fear Jesus passing by, never to return." No one likes to be apocalyptic. But for how many more years can we go on hating our brother? Hatred does not stand still. It either grows or turns into love. Some day my brother is going to tear me apart with his bare hands or with a hydrogen bomb, it matters not. Or he is going to brush aside whatever curtain stands in his way and embrace me. There can be no such thing as a stalemate for very long. Whether we hate or love, eventually we do something about it.

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## CONFUSION COMPOUNDED

The whole mechanism of modern life is geared for a flight from God and from the spirit into the wilderness of neurosis. Even our monasteries are not free from the smell and clatter of the world. . . . Lacking detachment, we are subject to a thousand anxious desires. Everything we love is uncertain. When we are seeking it, we fear we may not get it. When we have obtained it, we fear even more that it may be lost. Every threat to our security turns our work into agitation . . . enough to turn our day into a millrace of confusion and anxiety and haste and who knows what other worse things besides.

*Thomas Merton: No Man is an Island*

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## HOW TO MEASURE A MAN

The place to take the true measure of a man is not the forum or the field . . . but at his own fireside. There he lays aside his mask, and you may judge whether he is imp or angel, king or cur, hero or humbug.

I care not what the world says of him. If his children rush to the door to greet him, and love's own sunshine illuminates the face of his wife when she hears his footfall, you may take it for granted he is true gold, for his home's a heaven, and the humbug never gets that near the great white throne of God.

*Way of St. Francis*

# pre-marriage clinic

## Objections to Nationality of a Boy-friend

*Donald F. Miller, C.SS.R.*

**P**ROBLEM: I am 21 years old and for three years, off and on, I have dated a man who is 24, and who has just completed his college course. I have dated other boys during this time, but I honestly feel that Paul and I could have a very happy and good Catholic life together. In fact, he is the only one, of all the boys with whom I have gone out, whom I would care to marry. However, my mother has forbidden me to see him or to think of marrying him. She has said that she has nothing against him as an individual, but that she will not consent to my marrying him because he is of a certain nationality which she dislikes. What I want to know is why there should be any special difficulty in our marriage just because this good Catholic is of a certain nationality. Am I too young to understand some things about such a marriage? Does the Church have anything to say against such marriages? Could you give me some advice?

**S**OLUTION: We left out of the above quotation from our correspondent's letter the name of the nationality involved. Let it suffice to say that it is one of the several European nationalities of which there are millions of American citizens today. It makes no real difference which one it is, because there are Americans of whatever descent who are prejudiced against other Americans of Polish or French or Italian or Irish descent, etc.

Usually these prejudices against a certain nationality have grown up out of

very narrow experience with one or a few or perhaps a small colony of individuals of that nationality. The prejudiced person had an unfortunate experience with one such person. Or the only group of such persons ever encountered was composed of recent immigrants, who were poor, who talked broken English, who lived on the wrong side of the tracks, who were looked down upon by their neighbors. With illogical thinking and unchristian unkindness, the prejudice against a few grew to embrace everybody of the same nationality.

To any Catholic parents who have a prejudice against all Italians, or all Poles, or all Germans, or all people of any nationality, and who make this a reason for refusing consent to the marriage of one of their children to such a one, we have this to say: You are doing a grave wrong, that is, you are committing a mortal sin, by effectively opposing and preventing, on the grounds of nationality alone, the marriage of one of your children to a person who is acceptable as a marriage prospect in all other respects. There are good and bad persons of every nationality, including your own. You are bound in conscience to judge individuals on their own merits, not by your unreasonable feelings against their nationality. As parents, you are indeed bound to warn your sons and daughters against risky marriages, but, mark this well, no man's national origin of itself makes him a risk in marriage.

To the girl involved in this problem, we recommend that she talk the matter

over with her pastor, and enlist his help and support in neutralizing the prejudices of her mother. He will be able wisely and

prudently to advise her, lest she miss what may be intended by God to be a very happy and successful marriage.

## ? ? ? ? ? Readers Ask... ?

### Virgin and Mother

Joseph Redmond, C.S.S.R.

**Q**UESTION: I recently read in a book by Father Filas, S.J., that when Christ was born, He passed through the body of His mother, leaving her virginal membranes intact. I do not doubt that this is possible to God. But I had always thought that Christ's birth, while without pain for Mary, was completely normal, since motherhood is such a wonderful process. I thought the "virgin birth" meant the conception, not the actual birth of Christ.

**A**NSWER: It has always been the teaching of the Church that Mary remained a virgin before, during and after the birth of Christ. That her virginity was very precious to her is evident from her reply to the angel who had told her she was to become the mother of the Saviour. "How can this be," Mary asked, "since I do not know man?" In the original Greek the meaning of this question stands out more forcefully: "It is my intention not to have any carnal relation with man." Only when the angel reassured her that the child would be miraculously conceived in her womb by the power of God did she give her humble consent.

One should not suppose that this fact casts aspersions on marriage and the normal processes of motherhood. These have been ordained by God and are holy in His sight. But in the case of Christ it was

fitting that His birth be of a special kind, since He was both God and man. It was the wonderful design of providence that He be born of one who was both a mother and a virgin, that men might recognize the divine power in the very circumstance of His birth. Thus Mary remained a virgin in the conception of her Child, and she remained a virgin in the birth of her child, in that the virginal membranes were left intact.

Question: Is this what is meant by the Immaculate Conception?

No; the Immaculate Conception refers to something else altogether. It has nothing to do with the conception or birth of Christ. Rather, it refers to the conception of Mary in the womb of her mother, St. Anne. In the case of all other merely human creatures, when they are conceived, they inherit in that same instant the debt of original sin; there is over them the shadow of guilt resulting from the great transgression of Adam and Eve, which only baptism can dissipate. But with Mary, in view of the great privilege which would be hers, and by virtue of the anticipatory merit of Christ, this original stain never touched her soul. Not even for an instant would God allow His mother to be under the power of Satan. This freedom from original sin from the first instant of existence is what is meant when we refer to Mary's Immaculate Conception.

# TEEN-AGERS AND THE OPPOSITE SEX

ERNEST F. MILLER, C.S.S.R.

Without a doubt God knew what He was doing in the division of the sexes which He effected in the creation of man and woman; and He should be thanked by both sexes for his wisdom.

"And God created man to His own image, to the image of God He created him, *male and female* He created them."

THERE you have it, in the very first book of the Bible, the book of Genesis. God, right at the beginning of the world, divided the human race into males and females, into men and women, into teen-age boys and girls.

If God hadn't done that, if He had filled the world only with males or only with females, there wouldn't be any need today for all the booklets and articles on teen-agers and company-keeping, on teen-agers and kissing and on all the rest of the fascinating topics for thought and conversation touching the opposite sex that interest teen-agers, both male and female, so deeply and engage their time and their attention so completely.

Nor would there be room any longer in the world for Hollywood, for book publishers and for television companies; for Hollywood, book publishers and television companies generally devote their talents to and make their money on the love, the difficulties, the hatreds, the everlasting vows, the separations and reconciliations that are the unbreakable connecting links between the divinely created male and female of the world.

And jewelry shops that deal in wedding rings would go out of business, and preachers who witness marriages would be without a pulpit and a congregation, and the factories that make lip stick and face powder would crumble into dust and be only a memory of the past. Everybody knows that women tint and touch up their faces primarily for men. If there are no men to be hooped and held in the delightful bondage of marriage, there are no made-up and made-over faces amongst the women. Witness the case of the sisters in the convent. So, with only women in the world, the face factories would have little

reason for existence. The manufacture of their products would become a lost art.

But what a dull world it would be! Imagine, only men! Men, so helpless, so simple, so easily taken in by scamps and schemers. Men by themselves would hardly last a year. The wolves would eat them up. Like Adam they would not be at rest until God sent down to them an Eve to soothe and solace them in their moments of loneliness, to love them and to be their inspiration amidst the hard and harsh things of daily life.

It would be even worse if the world were made up only of women. Women are beautiful against a background of men — not always but generally. It is said (perhaps with slanderous exaggeration) that against a background of women, women sometimes develop claws and fangs that are as sharp as filed teeth. This is probably not true. Even so, in all probability most women would not like it if they were alone in the world and had none to lean upon except themselves and their fellow sisters. They would soon pine away and die.

#### The Plan of God

WITHOUT a doubt it is good that God made man male and female, that God put into this world "an opposite sex" whereby man might be mystified as well as married, hunted as well as haunted, loved and cherished and cared for as well as impoverished, nagged at and driven to despair. God knew what He was doing in that mighty division of the sexes that He effected at the dawn

of history, and He should be thanked by both sexes for His wisdom.

However, even though the arrangement whereby the human race is made up of male and female is a good one, teen-agers of both sexes, as they become more and more interested in and fascinated by the opposite sex, should understand full well that the relationship between the sexes is not without rule and regulation.

Sugar is sweet and delicious to the taste. But there are certain cautions to be observed in the eating of sugar. If these cautions are not observed, sugar will turn into poison and destroy rather than delight. Girls are sweeter than sugar to boys. Boys are like honey to girls. They can almost taste each other like a dish of ice cream. But both must follow the rules that have been set down by God as revealed through reason and the Church. Else each will become poison to and finally destroy the other. There is no escape from this conclusion.

The first thing that teen-agers must keep in mind is this, that God was the one who made the sexes, that men and women did not just happen like the casting of debris upon the seashore by the unreasoned movement of the ocean. Whatever God made is good, wonderfully good and deserving of all respect and honor.

Furthermore, both sexes are *equally* good in the sight of God. He does not prefer one to the other. No one in his right senses would or should ever say that boys are superior to

girls, and therefore it is the right of a boy to be cruel to a girl, to push her around, take advantage of her, make evil and humiliating demands upon her just because she is physically weaker than himself and cannot defend her life and her virtue by means of muscle as can he. No male is being true to his tremendous dignity as "the image of God" if he treats a female like an animal and not like one who shares in his dignity, indeed one who has the same dignity of "the image of God."

By the same token a girl does not consider herself superior to a boy because God created her in greater beauty and bodily perfection and endowed her with greater powers of attraction. She does not stand upon a pedestal, awaiting the attention of her slaves, whom she can whip into uncontrollable passion whenever she so desires, pick up and let down, love and hate, encourage and despise according to the whim of the moment. Even the ugliest and the dullest and the least likeable of boys *fundamentally* is the equal of herself. Perhaps in the eyes of God, though she be filled with charm and personality and a beauty that is breathtaking, and he be filled with nothing but clumsiness and a personality as flat as the wallpaper on a wall, *in the possession of acquired virtue* he is the greater of the two.

Both sexes, male and female, are the mind-children and the creation of God. Both are immortal and destined to live forever. Both are of such transcendent and priceless texture in

the very nature of their being that they actually resemble God as children resemble their parents. This knowledge should be sufficient to make boys and girls treat each other with all care and reverence lest they cause to be spotted and spoiled that which had its origin in the mind of God.

#### Mutual Help

THE second thing that teen-agers must keep in mind is this, that each sex has qualities, attributes, tendencies, weaknesses, desires and antipathies proper to itself and unpossessed by the other. Boys can help girls to a fuller and a happier life by sharing with them the special gifts and powers that are theirs; and so with girls in regard to boys.

Physical strength is the characteristic of the male, and therefore, in varying degrees, of the teen-age boy. Men are the breadwinners of the family. They must spend most of their time in the world working, very often doing hard, manual labor in order to put bread in the mouths and clothes upon the backs of their wife and children. God has equipped men with the necessary strength of mind and body to spend their life in this way.

Women on the other hand are generally not equipped with great physical strength. Their vocation in life as wife and mother is to stay at home. It is not natural for them to dig ditches, clear forests, build bridges. Their strength is of another kind, a sort of interior strength, a strength of love and devotion that



moves them to fight for their family and the ones who are dear to them even though it may end in death. It is a strength that enables them to place themselves in the path of marching armies or moving cars or cannon and machine guns to save their husband or their child from destruction.

Recognizing the fact of their greater strength of body, boys use that strength when necessary to protect girls from all harm that might come to them. They look upon girls as wonderful, fragile creatures, almost too wonderful and fragile to touch, the special gift of God to man. To them a good girl is a tiny glimpse of the beauty of heaven that someday they expect to enjoy. They want to keep the girls whom they know spotless and fair and innocent. To that end they will fight the man who would dare do anything at all to harm them or to besmirch them either in their body or in their soul.

Girls are always safe in the hands of boys like these, safe both from the uncontrolled desires of the boys themselves and from evil intentions and attacks of others along the way. They have no fear of the dark streets through which they must travel after spending the evening at a moving picture or a dance. They feel just as safe in their hands as they would if they were at home in the company of their father and their brothers. It is natural and to be expected that boys by the very gifts and powers that God gave them be the defenders of girls who were not constituted in

strength to be the defenders of themselves.

### **Especially for Girls**

Girls also know what God has given them. They can either lift up a boy to the highest heights or drive him into the lowest depths of degradation. And even in their teens they come to understand that this tremendous power that they own is in some way bound up in sex. They cannot attract a boy to themselves by the use of their beauty and their charm and all the lovable traits that God gave them, they cannot show a boy how they feel about him without this show of affection being connected at least distantly with sex. So God made boys. And so God made girls. Girls who are wise know this.

And knowing it, they do nothing at all that may be a source of trouble or temptation to the boys with whom they associate. They do nothing that will attract a boy to them too strongly and too physically until such a time as they can make the boy the present of themselves entirely and without reservation by means of the holy sacrament of matrimony.

They watch the way they dress, in no way accentuating those parts of the body that by excessive exposure might be a source of passion to those who see them. They do not permit prolonged petting and kissing. They keep their distance when they are sitting alongside a boy in a car. They never allow a boy to park a car in some dark and lonely corner when they are alone with him, or to sit up with a boy late at night when every-



body else has gone to bed. They do not countenance steady dating with the same boy even though all the other girls in the country think that it is the proper thing to do and that anybody who listens to her elders when they advise her not to do it is so far behind the times that she should wise up and learn what the score is with the young people of today. She knows what her power is; and she is not going to abuse it to the harm and possible destruction of a boy.

Someday she will need this power when the protection and devotion of a good and worthy man will be necessary for the feeding and the clothing and the supporting of her children. It will enable her to attract a reliable and loving man into her arms, and to keep him in her arms until death draws either him or herself into eternity. Until then, she keeps her power behind the walls of her fortress, not wasting it, not expending it foolishly on all and any boys who come along, so that when she really needs it, it will not be there. She keeps oil in her lamp for the coming of her bridegroom.

### The Beginning of Love

IT goes without saying that a teenager can become very fond of a member of the opposite sex. God saw to that possibility. A girl can learn to like a boy so much that her liking is not unlike the love that someday will fill her heart for the man she chooses for her husband. A teen-age boy can have the same sentiments toward a girl.

If one were to ask a teen-age girl if she could ever drive a dagger into the heart of the boy she thinks so much of, she would be horrified at the very suggestion. She would say that she would rather have a dagger driven into her own heart. If you love someone enough (she might add), you simply cannot do something that causes that person even the slightest pain. You try to make the person happy rather than sad.

A boy would give the same answer if he were asked the same question. He would be so opposed to any action at all that might bring harm to his chosen and beloved that he would not hesitate to go to the extent of draping his own coat over her shoulders if she were in danger of a chill, and of walking home in a snow-storm in his shirtsleeves; or even of spreading his nice new coat over a mud puddle on a sidewalk so that she might not get wet feet which might in turn give her a cold.

All this is quite laudable. It is as it should be.

But if the love is true, the desire not to bring pain to the beloved does not confine itself to pain of body. It includes the *whole* person. It takes in even the soul. No one truly in love can do anything, *anything* that might endanger the salvation of the lover's soul. It is hypocrisy to say that one is too much in love to plunge a dagger through the lover's heart thereby causing pain and death to the lover's body, but that it does not make any

difference one way or the other as far as love is concerned if one plunges a dagger through the soul of the lover by causing or helping the lover to commit a mortal sin.

When a girl is responsible for a boy's mortal sin by allowing herself to be passionately petted and kissed and touched, she is killing that boy's soul. If the boy were to die shortly afterwards, he would go to hell. And the girl in some way would have the loss of his soul upon her conscience. To be willing to cause such hurt and harm is not to show true love. It is to show true selfishness. Love does not kill the soul anymore than it kills the body. Above all other things, love desires the *eternal* welfare of the one loved and will do anything and everything in its power to see to it that eternal welfare is surely realized.

### The Catholic Teen-Ager

**I**N particular, Catholic teen-agers are careful to say nothing and to do nothing that can harm the soul of a member of the opposite sex who is not a Catholic. It is bad enough to jeopardize the spiritual welfare of a Catholic. But a Catholic teen-ager can always go to confession and receive absolution as a reward for true sorrow and a firm purpose of amendment. This a non-Catholic teen-ager cannot do. What a responsibility, then, for a Catholic boy to lead a non-Catholic girl into the state of serious sin from which she has no chance to escape except through conversion or an act of perfect contrition, neither of which can be expected outside a special grace of God!

What a terrible thing for a Catholic girl to allow herself to be the occasion of excessive affection and passion on the part of a non-Catholic boy! How will she ever recover from the remorse that some day will strike her because of the tremendous harm she did to one who did not have the sacrament of confession to obtain the forgiveness of the sin she helped him to commit.

God grant that no Catholic teen-ager will ever be guilty of such a desecration of true love as to damn an immortal soul on the plea that the sin committed was nothing more than an expression of honest feeling and affection.

God divided the human race into men and women in order that through men and women children might be born who would go to heaven and fill the thrones left vacant by the fallen angels.

But there is another reason why God so divided the race. And that reason is that men might help women and that women might help men in a hundred different departments of human life. There are so many things that the one possesses that the other does not. The joining and sharing of talents and powers can make for a wonderfully happy life here on earth. And it can make more certain the salvation of the soul. Many a man is in heaven because of a woman. Many a woman is in heaven because of a man.

These are the thoughts that a teen-ager should have about the opposite sex. These and no others.

# LIGUORIAN FOUNDER

FATHER Christopher D. McEnniry, who was one of the few hardy pioneers who founded THE LIGUORIAN as a magazine back in 1913, recently celebrated the golden jubilee of his ordination to the priesthood. It is an occasion on which his successors in editing THE LIGUORIAN should salute him.

Father McEnniry was professor of moral theology and in charge of the young men studying for the priesthood in the Redemptorist seminary at Oconomowoc, Wisconsin, when he added to his duties that of editing and writing for the newly founded Redemptorist publication.

At first, THE LIGUORIAN was designed as both a medium of instruction and a house organ to make known to friends and relatives of Redemptorists what was going on in the St. Louis province. The seminary had been established at Oconomowoc only in 1911. People were interested in how the Fathers were getting on with their new location and the training of young men for the priesthood. So the first issues carried short biographical accounts of the young men who were ordained; records of missions and retreats preached; even appeals for financial help for the new seminary.

It was only some years later that all "house organ" material and all begging appeals were entirely eliminated from THE LIGUORIAN, as

they are today. But the character of THE LIGUORIAN as a forthright medium of moral and spiritual instruction for all classes of people, originated with the kind of articles that Father McEnniry wrote for it in its earliest days.

He created the character called "Father Tim Casey." Father Tim was a genial, well-informed, kindly old pastor, who every month, for many years, discussed some moral or spiritual problem with some of his parishioners. In the parlor of the rectory, or on a census visit to a home in the parish, or in the field with a farmer, Father Tim Casey would be found in conversation with someone in need of instruction. The conversation sparkled and crackled, but always there was in it the meat of wholesome, practical teaching.

Several volumes of the Father Tim Casey stories were published by B. Herder Co., and they sold thousands of copies. They are out of print today, but we feel sure that collections of them will be republished in the future. They are too good to remain lost forever.

Father McEnniry went on to hold important posts in the St. Louis province of Redemptorists: rector of the seminary, provincial, consultor-general for all the American provinces in Rome. Through many of these years, in the midst of a heavy schedule of work, he continued his writing for

THE LIGUORIAN. Today he watches its progress with the deepest interest as it edges its way up toward the 300,000 mark of subscribers. He can truly say of it: "That was my baby!"

We congratulate him on his golden jubilee of ordination and thank him for the inspiration and encouragement he has been to all the succeeding editors and co-workers of THE LIGUORIAN.

#### WHAT IS ENVY?

The traditional definition of envy may be set down as giving in to sadness over the good fortune of others because it lessens one's own position or happiness; or giving in to joy over the misfortune of others because it increases one's personal good fortune. Some people make the mistake of thinking they are guilty of envy just because they catch themselves instinctively wishing for good things such as they see others possessing, though they do not at all want to dispossess the others. A desire for good things is universal in human beings; it becomes envy only when it turns into sadness that others have good things that they would like to have in their stead, or joy because others are deprived of good things with the result that they gain something.

#### MINUTES TO SPARE

No matter how busy you are, you could spend five minutes:

- To answer the telephone;
- To read the morning paper;
- To talk with a neighbor;
- To dispute with the laundryman about a ten-cent mistake;
- To watch the new furniture being unloaded next door;
- To chatter with a salesman;
- To re-read a trivial letter;
- Or to write one.

It takes only five minutes:

- To say a prayer for a suffering friend;
- To read a chapter in *The Following of Christ*;
- To stop and think of God's daily gift of mercy;
- To remember the Cross;
- To thank our Blessed Mother for her care of us;
- To make an act of faith, hope and love;
- To whisper an *Our Father* or a *Hail Mary* for someone in need;
- To say a decade of the rosary for the poor souls;
- To visit the little statue or picture on the mantelpiece and tell the Saviour how much you love Him;
- To make a spiritual Communion.

Which is the better way to spend five minutes?

# SIDEGLANCES

By the Bystander

## Should Daily Mass Be Part of the Curriculum in a Catholic Grade School?

THIS will be an effort to answer some of the arguments that are sincerely advanced by pastors, teaching sisters and parents in favor of not making daily Mass a part of the regular routine of children who are attending a Catholic grade school. Many years ago there were few Catholic schools at which the day was not begun with Mass, which all the children were expected to attend. Today, quite a variety of practices have been adopted in this matter, each one backed by honest conviction and arguments that are not without merit. In some Catholic schools, very little effort is made to bring the children to Mass before school starts. In others, they are urged to come to Mass before school starts, but they are left entirely free to do as they please about it. And there are still a good number of Catholic schools whose daily curriculum is announced as beginning with Mass. No extraordinary pressures are used to enforce the rule, nor are weighty punishments meted out to those who fail against it. It is simply presented to the children and their parents as a part of the order of the day, and is of

course, backed up by frequent references to its importance in Catholic life in the instructions that are given to the children. It is this last position that we heartily favor, and we should like to present our answers to the honest arguments that are often presented for other views.

BEFORE stating the arguments and our answers, it is only right that we make clear our awareness of the fact that there are situations in which it is quite impractical to make daily Mass a part of the order of the day. In newly formed parishes, for example, where rightly the school has been the first major building project, and where a small hall has to be used for Mass, there may not be room for all the children to attend Mass at one time. In some country areas, where children have to be brought in by bus from miles around, and at staggered times, it may not be possible to begin the day with the attendance of all children at Mass. However, even these and other practical difficulties are surmounted by some school authorities who hold with us that daily Mass

should be a part of the curriculum of a Catholic school. Those who hold otherwise, even when practically there are few difficulties, usually present the following reasons for their stand.

1. *Daily Mass is a counsel, not of precept. It is not good to confuse children on this important distinction by obliging them in any way to attend daily Mass.*

In all our experience, and in widespread experience with the guidance of children, we have not come across the case of a child who, because he was expected to start his school day with Mass, looked upon this as an obligation in any way equivalent with that of attending Mass on Sunday. Catechism instruction on the third commandment and the first precept of the Church make it all but impossible for a child to make such a mistake.

What is added to the counsel of daily Mass, in schools where this is part of the order of the day, is merely a mild obligation to the established routine of a school day. Children are sent to a Catholic school not merely that they may there avoid mortal sin and fulfill the severe commands of God and His Church, but that they may be trained in full Catholic living. The Mass is the very center and heart of the Catholic religion; it is the first prayer and the best prayer; it should be made to appear as such to children who are in the process of being train-

ed, as Pope Pius XI said, for two worlds, for this world and for the next.

2. *Too many children who are expected to attend Mass as a part of each school day's routine, are apt to say later on: "Too much religion was forced on me as a child; so I have given up going to church."*

In our experience with adults who speak in this fashion, two things must be noted. First, the number of such is small; they are exceptions to what may be called a rule. Second, in the majority of the cases we have dealt with, words like the above are used to cover up some other reason for turning away from or even against the Church. It is the man in a bad marriage, or the adulterer, or the habitual practicer of contraception, who most often uses the argument, "I got too much religion as a child." The truth is that the demands of God and religion are too much for them at any age or in any degree.

It is our opinion that daily Mass in school years can have the effect of making Catholics turn away from their religion only if there is great failure on the part of those who instructed the children in the classroom. If the theological, historical and practical meaning of the Mass is stressed in the instruction of children (as it surely is in every Catholic school we know), then no Catholic adult will ever be able truthfully to say



that "too much religion in childhood turned him away from religion later on." Rather he will know that in so speaking, he is merely resisting the truth and the grace and the mercy and the means of salvation offered him by God.

3. *Children do not understand the Mass. Therefore it is better to use the time that the Mass would require for classroom study.*

This argument might be applied to adults as well as to children. For nobody fully understands the Mass, in the sense in which one understands the principles of arithmetic. The Mass is the central mystery of faith. On the word of Christ the Son of God, alone, the Mass is believed to be the re-presentation of the sacrificial death of the Saviour on the cross.

Children must be taught to believe Christ's words, and to act on them, just as they must be taught to reason and to act in accord with their reason. It seems strange to us that, while children are taught in a Catholic school that the most stupendous, the most glorious, the most wonderful mystery that Christ revealed is that of His return to Catholic altars every day to re-offer Himself for the sins of mankind, the Mass is not made a part of the curriculum for the children, as it so easily can be.

4. *How little the Mass means to grade children becomes evident*

*when vacation time comes. Very few attend during the summer months. What they won't do of their own accord when they are free, they should not be obligated to do by school authorities.*

If this principle were correct, it would not only free Catholic children from daily Mass, but it would also free them from attending school. Suppose it were announced on the day before vacation starts that school would be open during the summer and that all the children who wanted to attend might do so. How many would attend? And since only a few would attend school freely during the vacation period, should all the rest be freed from the obligation of attending school all year round?

This is sure: many more children would attend Mass during their vacation, if their parents backed up the teaching of the school in a practical way. They would not have to oblige their children to go. They would have only to remove obstacles from their going; set them an example; confirm the faith that the school tried to infuse.

Even then there would probably be quite a few who would not attend daily Mass for one reason or another. Would anyone project the view that this is a reason for depriving them of all the invisible but effective graces they receive by going to Mass daily during the school year?



5. *Scholastic requirements are so high these days that all the time available to teachers should be used for class work, without the use of the half hour required for daily Mass.*

Facts clearly prove, to those who know them, that rarely are the children of Catholic schools, where daily Mass is part of the curriculum, scholastically behind the children of other schools. Rather the contrary is usually true; they are ahead of other children.

In the secularistic atmosphere of today's world, there is always the tendency to let the religious element in education suffer from over-concentration on the subjects designed to prepare children for the world alone. Not that Catholic schools should ever lower their sights on giving the best possible all-around education to children. That is not the greatest danger. The greatest danger is that they may lean so heavily toward the secular subjects that religion loses its proportionate importance in the mind of the growing child. It is our feeling that neglect of the Mass can bring about this deplorable consequence.

ON THE positive side, our opinion that daily Mass, where possible, should be part of the curriculum of every Catholic grade school is based on the answers to three questions:

1. *What is Catholic education?*  
It is the training of a child for

two things; first, for a life of union with God by grace and everlasting life in heaven, and second, for a reasonably successful and happy life in the world. The first purpose is of course the more important, and the second largely depends on the first. Nothing so impresses on the mind of a child the primary importance of the first purpose, and the dependence of the second upon it, as incorporating the Mass in the routine of the school day.

2. *What is a child?* A child is an immature human being, who needs the strictures of obedience together with explanations of reason and faith if it is to be properly trained for adulthood. It is simply a false principle, even though one that permeates much of parental and school education today, to say: "A child should be asked to do nothing that it will not do freely on the basis of its understanding."

A child must be asked and commanded to do many things, not only in the religious sphere but also in the secular sphere, for which it does not as yet have the motivation and understanding needed to do them freely. Education must supply the motivation and understanding; but the child should be directed to do these things before the dawn of full understanding and motivation. Daily Mass seems to us to be an example of one of those things a child should be trained to attend, while

the educating process only gradually brings it to a full understanding of the reasons why.

3. *What is the Mass?* The Mass represents the greatest thing that God has ever done for mankind. The Mass is the sacrifice of Christ on His cross re-enacted mystically on the altar. Just as Christ's death on Good Friday was the very beginning of hope and life and grace for all men of good will, so the Mass is the opportunity for the individual man of good will to apply Christ's redeeming death to himself. Without the cross, and without the Mass, no prayer would be availing, no suffering or mortification would have merit, no practice of virtue would win heaven.

How best teach these truths to children if not by incorporating the Mass into their daily attendance at school?

Since Pope Pius XII relaxed the fasting requirements before Communion, many Catholic schools have initiated a wonderful new practice. Mass is celebrated for the children, not at the opening of the school day, but at 11 or 11:30 o'clock in the morning. That is at least three hours after the children have had their breakfast. Therefore it is at a time when those who have fasted from solid foods for those three hours and from liquids (except water which they can take at any time) for one hour, may be invited to receive

Holy Communion. An added advantage of this arrangement is that it gives the teaching sisters and the priest an opportunity to say a few words to the children about the Mass and Holy Communion just before they attend and receive.

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#### METHODIST TRIBUTE

This reverently beautiful tribute to the mother of God is quoted from an article by Dr. Whitman which appeared in the *Methodist Record* of London.

"We Protestants have never given Mary the place she is given in the New Testament, though we profess to be New Testament Christians. She is there called the most blessed of women and is given a supreme place among the daughters of Eve. . . . For she did feed the lips that spoke as man never spoke, with her own milk. She did shadow with her divinely maiden self the Light of Life when it was frailer than smoking flax. She held with the girdle of her mothering this holy Child in His untried ways, Him Who was to bind the world with golden chains of love about the feet of God. She caught Him in His tiny falls — Him Who was to catch a world in its plunge into night and roll it back into paths of light . . ."

*Voice of Fatima*

#### PROBLEM SOLVED

If the experts are right we are on the edge of an era when there will be many, many babies and many, many old folks. Well, that solves the question about what to do to keep occupied after retirement. Baby-sitting!

# For Wives and Husbands Only



## Artificial Insemination

Donald F. Miller, C.S.S.R.

**PROBLEM:** Several weeks ago a widely syndicated column appeared in the daily newspapers in which a writer with "Dr." before his name came out strongly in favor of artificial insemination. This is the practice whereby a wife whose husband is sterile is enabled to have a child by medical injection into her body of the preserved life-giving element from the body of an unknown man. This is what the Dr. says about the practice: "I feel strongly that since ample experience has shown that this method can be satisfactory to both husband and wife, no one should rise up to say they cannot have a child in this way. The meddler may not like the idea or he may not approve of the practice, or he may doubt if his Church would approve of it, but still I think he would do well to mind his own business. What concern of his is it anyway? I'm sure it is no concern of mine." What is your comment on this?

**SOLUTION:** This flippant way of tossing off decisions on essentially moral problems with the carefree argument, "It's none of my business, therefore it can't be wrong," is one of the signs of the decadence of our age. It is an obligation of those who write for the public to know whether a certain practice is right or wrong before they rush into an expression of opinion.

Let it be known then, by all who may have been confused by this or any other columnist, that artificial insemination as described above is always a violation of the law of nature and the law of God. In

marriage two people give to each other not only the right to those actions necessary for the generation of children, but the exclusive right to have children by each other. This latter right may no more be given up, under God's design for marriage, than the former.

Some like to argue that, because no carnal action between the wife and the unknown man is involved, it cannot be wrong for a wife to become the mother of a child whose father is someone other than her husband. But the prohibition of this procedure is not negated by the fact that it eliminates adulterous actions. It is based on the unity of marriage, the good of the family, and the incalculable evil effects of paternity without marriage or in despite of a lawful marriage. So much is at stake for the welfare of society as a whole, whose health is rooted in the sanctity and safeguarding of the family unit, that no husband has the right to grant permission to his wife to have a child by another man.

Sentimentalists make much of the sad plight of a wife who wants children and cannot have them, solely because her husband has turned out to be sterile. We do not minimize the suffering of such a wife; yet we would violate every principle of Christian ethics if we were to state otherwise than that artificial insemination and anonymous paternity are always serious evils. For the childless wife there is always the comfort of adoption of babies, a measure which in no way attacks or destroys the unity of a married couple and the sacredness of the family.

# WHITE SAILS ON THE AMAZON

JOSEPH D. ELWORTHY, C.S.S.R.

Some people cannot understand why missionary sisters will face the dangers of jungle travel to get to some lonely place on the Amazon. The people who do not understand probably have never learned the meaning of Christ's coming to Bethlehem.

ON December 25, 1947, four American Sisters Adorers of the Precious Blood from Wichita, Kansas, arrived in the little town of Coari on the Brazilian Amazon, 1,500 miles from the great river's mouth and from the Atlantic Ocean.

It was the end of a 7,000 mile journey — by plane, boat, canoe. It had taken nearly six weeks, long wearisome days of travel and then more wearisome hours upon hours of waiting for the next means of transportation. In November they were in the midst of the fertile, wheat-bearing fields of Kansas. Christmas day found them in the midst of one of the world's largest and most impenetrable jungles.

It was a bleak and raw November day when the sisters left Wichita. The skies were gray, the few trees were bare, the immense wheat fields of

Kansas were brown as they rested from the toil of production. A cold wind from the north whipped down through the airport.

The four nuns, Brazil-bound, dressed in black, with bright red sashes around their waist, boarded a giant airliner, paused for a moment on the steps, waved a "presidential" good-bye to their relatives and fellow sisters. A photographer snapped pictures. In a few seconds they were in the air.

They sat silent for a few moments as memory slipped back to Sacred Heart College, their motherhouse, and to places like Newton, Ost, Windthorst, Colwich where they were reared and had taught in school and nursed the sick. These familiar places they were leaving for the great unknown.

The stop in Miami was brief. They spent a day flying over the Caribbean. Then they dipped down into the south Atlantic. It took them an hour to cross the mouth of the Amazon. Across the equator they swept and shortly thereafter they came to rest at Belem.

It was morning when they first stepped on to Brazilian soil. The sun shone bright. The land was flat, flatter even than Kansas. But trees — it seemed there were millions of them! And water — the Amazon was surely no Kansas creek!

THAT evening in the short and humid twilight of the tropics, the four nuns, dressed now in white more suitable to the jungle climate, boarded a small steam launch. Till now the journey had been easy. From the air the jungle looked forbidding, lonely, uninhabited. Now they were ready for their first excursion into the "interior." They felt like explorers.

The first stop of the journey was the little town of Altamira on the Rio Xingu. This was going to take them six days. Short as the days were — just twelve hours of sunlight — they would seem endless as the launch steamed slowly through the countless islands that fill the mouth of the Amazon. They spent their waking moments in dodging back and forth on the narrow deck to escape the penetrating rays of the sun.

They soon became accustomed to the monotonous scenery of the jungle. Palm trees, banana trees, were intertwined with countless others, the names of which defied them. They

watched the monkeys swing themselves from tree to tree. They saw the wake of the launch play havoc with the tiny canoes of the natives tied up to makeshift wharves before their thatch huts.

On board the first day the crew butchered a steer and hung up the quarters to cure on the open deck. "Ripen" may have been the better word. This was to be the mainstay of their diet for the next six days, and for the nuns — used as they were to refrigeration — it was not a happy thought to see their next meal almost devoured before their eyes by countless hungry flies.

The drinking water was boiled fresh from the river by an uncomprehending messboy. The resultant concoction looked more like tea, but a drop of vinegar made it palatable and quenched their unending thirst.

Finally the six days' trip came to an end, and in the darkness of the night, the sisters climbed wearily and warily into a canoe that would bring them to shore. This was followed by a wild ride on a truck through the jungle.

GERMAN Precious Blood priests and sisters manned this outpost of the faith, Altamira on the Rio Xingu. The sisters were their first visitors in fifteen years. On their arrival there was a due reception with many *Gruess Gotts* rending the air.

There was a long but pleasant wait in Altamira as the four American nuns waited for transportation down the Xingu and westward on the Amazon. Finally it came. A small

narrow motor boat. An imaginative mechanic had installed an old Ford motor to propel the craft.

The sisters sat two by two in the prow of the boat — there was no room for them to move forward or backward or even sideways. Three days they had to spend in this position. They passed food and drink back and forth as the boat meandered downstream. Once one of the sisters made a mistake and served a fine cold drink of — kerosene!

At night they stopped at the huts of colonists along the way. Getting off the boat was in itself an adventure: walking down the rickety gangplank, over inky black water, watched by the unblinking eyes of the alligators whose night rest was being disturbed, climbing up the steep banks of the river, under low hanging trees that dipped down almost to the water, and housed the Lord knows how many boa constrictors.

**A**DVENTURE met them once more as the little motor boat came out of the mouth of the Xingu and headed briefly downstream on the main river to Gurupa. Here a combination of the westerly winds and the current met the tide from the sea. The little cheesebox, as the sisters thought of their craft, had a long narrow prow and it cut deep into the waves. More than enough of these waves washed over the sisters, and jammed together as they were, they were helpless to escape them. A full morning of this play left the sisters exhausted. At any moment they

thought they would be carried off to death by the rushing brown water.

Three days from Altamira they landed in Gurupa. A plane was waiting for them there, and for a few hours they could rest and look down on the great river in a more or less detached mood.

At Parintins once more the nuns were in a motor boat, this one belonging to the American Padres. They were becoming used to travel on the river. One night of this journey was a memorable one. A sudden storm came roaring across the water and caught the little craft unawares and the pilot had a battle on his hands as he tried to reach the windward side of the river.

He was caught more than once in the trough of the waves and the boat dipped perilously close to the storm-tossed water. The sisters were really frightened, and who wouldn't be? Up and down the boat went. Aided only by the brief flashes of lightning, they could see the dim outline of the distant shore, and the boat hardly seemed to be moving at all. The waves began to fill the boat. The nuns watched with dismay, their lips moving in silent prayer.

Over an hour the battle waged. The sisters were emotionally exhausted. At last the boat neared the shore. Just as it was in easy reach, down went the boat. Luckily the pilot was alert. He pushed the sisters toward the bank, and they gratefully scrambled to safety. The boat came to rest with only the roof and the mast above water.



**D**AWN found them trying to dry out after their drenching. The pilot dove into the sunken craft and rescued most of the sisters' sodden baggage. The sun was high in the sky that day before a boat came along to pick them up and continue their journey.

In Manaus they were happy to have the refuge of a private home, but waiting for transportation to Coari was one long delay. Almost three weeks they waited, every day expecting to board some boat and be on their way. Finally a boat called the *Industrial* was willing and able to take them as passengers. The seventeenth of December was to be the day of departure. The sisters were more than ready even on the sixteenth.

Hour by hour they waited for the call to board the boat. The seventeenth passed, so did the eighteenth. The nineteenth came and with it the rain. All day it poured down. Darkness came early, but the rain did not slacken. A messenger brought word to the sisters that the *Industrial* was to leave that evening at ten o'clock. Nothing would hinder the departure.

With flimsy umbrellas over their heads that only diverted the water for a moment, the sisters in the heavy darkness made their way down the floating pier of Manaus harbor to the waiting vessel. Once again they were drenched, this time from on high. They were breathless and wringing wet as they boarded the steamer Coari-bound.

Weak lights showed them a deck, littered with baggage and freight of all descriptions. They entered the dining salon, ducked under the many hammocks that already held some weary passengers. It was no mean task to make their way to their cabin. They had a "reservation." I believe their hearts sank a foot as they saw the narrow room. It looked more like a pantry, with four small shelves to serve as their berths.

To disconcert them still more, the rain had come in through the roof and the thin straw mattresses were as wet as themselves. They spent the long night, seeking a dry place to rest, and battling with the mosquitoes, who evidently cared less for the rain than did the good sisters.

**T**HEY could hear the cathedral bells of Manaus calling the faithful to the five o'clock Mass, and only then did the *Industrial* weigh anchor and begin the journey to Coari. It was the morning of December 20.

The sisters had been definitely assured that the *Industrial*, being a fast boat, would make the 250 mile trip to Coari in nothing more than three days. They would surely see the end of their journey on Christmas eve. After the long delays and mishaps they were eager to see their new home.

**O**N the morning of Christmas eve they passed the little town of Codajaz. They were laughing over their inability to soften the breakfast hardtack even in their coffee. It didn't bother them a bit when the

*Industrial* turned off the main river and began to ascend a little tributary called the Badajoz. After all, what did they know about the big river? Someone at table began to make gestures, and slowly the sisters comprehended the unpleasant truth. That evening, their fellow passenger was trying to convey to them, would find them in that exact spot where they were right now. Coari would then be almost a day's journey away.

With a sigh of regret, the sisters began to make plans for celebrating Christmas on board. There would be no church or crib with lights and flowers, but they would do the best they could. As the *Industrial* stopped at various landings to load and unload merchandise of one kind or another, the sisters would gather a few of the flowers that grew sparingly along the river banks.

Very sympathetically the Jewish owner of the boat ordered all the ship's flags to be hung in the dining "salon" as the best ornaments at his disposal for this greatest of all Christian feasts. Against the backdrop of the yellow and green flag of their newly adopted country, the sisters constructed a rude altar.

At the stroke of midnight there they gathered, and unable to speak the language of Brazil, they did the best they could and sang the age-old Christmas carols that had gladdened their hearts on other Christmases in another land they called home.

It is a lonely stretch of jungle between Codajaz and Coari, two very

unimportant towns in the very heart of South America. The *Industrial* cut a quiet path through the dark Amazon water. The stars shone bright, and a wisp of a moon outlined the palm trees along the distant shore. What breeze there was soft and warm. This was the sisters' first Christmas in Brazil.

TOWARD sunset of Christmas day itself the sisters spied from afar the gleaming whitewashed tower of the Coari church. They could hear the church bells ringing joyfully, and as they neared the beach of the Lake of Coari they could see the inhabitants running pell-mell to the landing. Several men were shooting fireworks into the sky.

The sisters descended gingerly from the overloaded *Industrial*. As they stepped onto the shore, they were literally swallowed up by the happy populace, overjoyed at having sisters come to teach their children and take care of their sick. With loud singing and cheers, the sisters were accompanied to their new home, a few rooms above what was to be their hospital.

That evening in the parish church, the sisters mingled with the people for benediction of the Blessed Sacrament. In the sanctuary they saw a poor little crib, perhaps even less splendid than the original, and they watched especially the little children gather round to peer at the figures of the Christ Child, Mary and Joseph. They wondered how much these lit-

the ones could grasp the meaning of this stable and the little helpless Babe so much like themselves.

But for this they had come — to teach these children and their elders

the meaning of the Christmas story; for this they had come so far and through so many dangers and taken up a new home on the underside of the world.

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#### FOR THOSE WHOM THE SHOE FITS

Every congregation is supplied with hypercritics who figure that their dime in the collection box puts them on the board of trustees. They are the judges of the community, the arbiters who decide that this was right and that was wrong. They take particular pains to make life unpleasant for their pastor.

If he asks for money, he is charged with worldliness; if his church falls to pieces, he is a poor financier.

If he has bazaars, he is bleeding the people; if he doesn't, there is no social life in the parish.

If he preaches more than five minutes, he is long-winded; if his sermon is short, he hasn't prepared for it.

If he calls on his parishioners, he is considered a bore; if he doesn't, he is high-hatted.

If he gesticulates during his sermon, he is trying to be dramatic; if he confines himself to the beatitudes, he is condemned for his platitudes.

If he owns a car, he is too worldly; if he doesn't, he always arrives too late on sick calls.

If he gives advice in the confessional, he is consuming time; if he doesn't he is not a good director.

If he starts Mass on time, his watch is fast; if he starts late, he is holding back the congregation.

The critics keep the pastor's hands full — of everything except money.

*Southwest Courier*

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#### PRAYER FOR DRIVERS

O heavenly Father, Who knoweth well our limitations, send forth Thy Spirit to stress the tremendous responsibility of the steering wheel in our hands. Remind us, before starting the motor, too often an engine of sudden death, to make the sign of the cross, so that the trip may begin with Thy blessing, and by it be happily ended.

Sharpen our wits to keep our eyes on the road, ever mindful that the safety of human lives — so very precious in Thy sight — depends on our alertness and sobriety. Enlighten us to drive with patience, vigilance and consideration for others in cars and on foot.

O dearest Virgin Mother, ask St. Christopher, patron of travel, to see us safely on our way. Through Thy divine Son, our Lord, Jesus Christ. Amen.

*Bishop Charles F. Buddy*



# readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

## Correction

"After reading the article *People in Purgatory* in the November issue I feel that I should ask you about a statement in that article which seems to be contradictory to Catholic doctrine. Perhaps I have taken this statement out of context and have misunderstood it. Please let me know whether I am right or wrong. The statement, read: 'God saw the effort the man was putting out to practice patience and faith and hope and charity in spite of his suffering. . . . The pain, willingly accepted, was enough to take care of the punishment due to the soul because of unforgiven mortal sin of the past.' I refer especially to the words 'unforgiven mortal sin.' I do not see how even intense suffering willingly borne can remove punishment due for even one unforgiven mortal sin. I am under the impression that only perfect contrition or confession together with imperfect contrition can remove the eternal punishment of hell due for committing mortal sin. Please clear this up for me.

Milwaukee, Wis.

P. J. M."

• We received a number of letters in regard to the quotation from the November issue in the article on purgatory. The statement in the article as it was printed is not correct. But, thank God, we have not been guilty of deliberate heresy! However, we have been guilty of editorial oversight. The original manuscript of the author clearly reads, "the pain . . . was

enough to take care of the punishment due to the soul because of FORGIVEN mortal sin." Somewhere in the process of editing, re-typing, proofing, etc., the word FORGIVEN was changed to UNFORGIVEN. The editors humbly admit the error as their responsibility. The writer of the above letter is correct. The punishment due to mortal sin (in this life or in the next world) can never be taken away before the guilt of the sin is removed, and suffering and pain in this world cannot take away the guilt of mortal sin. The sin must first of all be forgiven through perfect contrition or by confession before the punishment due to the sin can be taken away.

The editors

## A Matter of Prudence

"When an idea that seems illogical to me appears twice in the same issue of THE LIGUORIAN (October), it seems time for me to speak up. On pages 2 and 24 you say that couples with only one or two children, who are not practicing contraception, should advise others that they want more children and that no sin is involved in their not having more. What has happened to the idea that he who is without sin should cast the first stone? Your advice seems similar to this: A priest in his Sunday sermon mentions that some Catholics make bad confessions. When I go to confession on Saturday do I have to tell the people who are waiting in line

as I emerge that it is not I who am making the bad confessions?

Tulsa, Okla.

P. S. L."

• *It is never obligatory to go about proclaiming one's innocence of a certain sin. In some circumstances it may be especially meritorious to do so in a modest way, for the purpose of weakening the motives that others have for their sins. For example, many who practice contraception today say: "Everybody is doing it. Look at so-and-so with their small family. And so-and-so, etc." Because of this we said it was advisable (not commanded) for people whose family is limited through no sin to let their friends know that they are not on the side of the contraceptionists. The purpose is to refute the statements that "everybody's doing it."*

The editors

### Communion under Both Forms

"In the *Readers Ask* column of the October LIGUORIAN you stated that the Church at one time distributed Holy Communion under both species, and then you went on to say: 'Centuries ago the Church decided against this procedure.' I feel that this statement gives the impression that the practice of receiving under only one form was carried out in the entire Church. This is true of the Roman Rite, but not of the Eastern Rite. The statement that I really objected to was the following: 'This is the reasoning of the Church behind her standard procedure of having the faithful receive only the consecrated host.' This really gives the impression that the whole Church follows the Roman Rite.

Washington, D. C.

B. B."

• *In our discussion we had in mind the Roman Rite procedure, which is the only one most people are familiar with in this country; and it is against this procedure that Protestant objections are commonly raised. But by no means would we wish to belittle the ancient and venerable oriental rites which, as our correspondent*

*points out, still administer the sacrament under both species. We have here a matter of custom and discipline which in no way impugns the essential unity between the various rites in communion with the Holy See at Rome.*

The editors

### Something to Think About

"I read the article *Reason without Reason* in the *Readers Retort* department and enjoyed your reply thoroughly. A truly good magazine will print an individual's views whether they are good or bad. It gives other readers something to think about. For instance, after reading the article I referred to, I thought of the good this person could do by talking about and getting others to read the articles he enjoyed — and he *must* have liked other articles in your magazine. A lot of good common sense goes into your magazine, and I'm sure it takes a good deal of team-work to publish it.

Milwaukee, Wis.

M. W."

### Information Course

"Perhaps you would like to inform your readers that we offer a Free Correspondence Course in the Catholic religion for non-Catholics and Catholics. Those who desire to learn more about the Catholic religion are welcome to it. The address is: Marathon Correspondence Course, Marathon, Wisconsin.

Rev. Fr. Roger"

### Used Catholic Literature

"I am opening a small mission as a parish and one of the best magazines I know to instruct our people of all ages in the truths of our holy faith is THE LIGUORIAN. This is not a bouquet, but a truth that is quite evident. Would you be so kind as to publish a note in your letter department that anyone having no place to put his used copies of THE LIGUORIAN

might do well to send them on to—St. Ann Church, Box 5, Saratoga, Wyoming. Any used Catholic literature that I can lay my hands on will be most welcome in the parish and will be distributed among our people. How much good comes of Catholic literature that is getting into the hands of non-Catholics in this way only God can know.

Saratoga, Wyo.

Father H. K."

### Representing the Laity

"What a wonderful idea you have in your way of handling Readers Retort! As a Catholic reader of many Catholic publications, I have often wondered why more letters could not be published. I turn to the letters first and find them most interesting and often instructive. To give one illustration: the letter of Mrs. N. N. in your August issue was one of the finest examples of Catholic love, understanding and wisdom I have ever read. Could not the letters in THE LIGUORIAN stand as a partial refutation to the oft-repeated charge that our laymen are uneducated, inarticulate and poorly informed? There is much potential leadership in our army of letter-writers!

Cincinnati, Ohio

B. M."

### Not Sorry Now!

"Thank God for THE LIGUORIAN! A few minutes ago I received the November issue and have read only the first two articles so far. *Why I Am a Catholic* told me in simple, easy-to-understand words why I am enthusiastically Catholic. The article, *People in Purgatory*, completely changed the attitude I have had lately. I've been feeling sorry for myself, saying that if I had to do it over again, I would never marry. Marriage and children demand sacrifice after sacrifice. After reading your article I realize I should thank God on my knees for my life as it is. Every Catholic needs your magazine — especially when it so often seems that the

rest of the world has forgotten God and doesn't want to know the difference between right and wrong.

N. N.

Mrs. P. J."

### Letting It Soak In

"Believe it or not, I have no retort to make to any of your articles. I love you for them and for the wonderful way you explain things that many of us feel in a vague sort of way, while we are unable to put into words the thoughts you present to us in all your articles. I have especially in mind *The Mass Is the Life of the World*, by Fathers McCormick and Treinen. I read this article over and over, and every time I feel a greater devotion and have a better understanding of this great mystery. In fact, it has had a great influence on my determination to assist at Mass daily when it is possible for me to do so. I am retired and am reasonably well, (I am 67) so I have little trouble in doing so. If more of us old 'fogies' would do this and stop worrying about our aches and pains, we would be happier and more resigned to the will of God. We know we must soon die. Why dread it? All men must die soon. I thank God for this time He has granted me to prepare for a happy death by reading carefully and thoughtfully the articles in your magazine and in many cases stopping to let it soak in. I seldom attend Mass without receiving Holy Communion. This is too great a privilege to be passed up lightly. I am not telling you this for my own glorification. If my past life were known to you, you would not attempt to glorify me. I simply want to thank almighty God for you and the work you are doing.

Grand Rapids, Mich.

N. N."

### Appreciation

"I cannot begin to express our appreciation of your magazine. My husband and I are fortunate to have graduated from Catholic University and feel that your



magazine is the most fruitful publication for all Catholics. It is right that you are consistently praised for adhering to principles at all costs — which is an outstanding characteristic of your magazine. We need to be reminded over and again of Catholic teaching which we either forget or miss somehow. Your suggestions for spiritual exercises are an 'eye-opener' to me often. Your clarification on matters of conscience, sins of all descriptions, help us to make good confessions. You help us to form opinions and know where we stand as Catholics on current problems. There seems to be no other source as honest and authentic as your publication in which to find such a wealth of answers. In today's world any publication which takes an unfaltering stand for truth is indeed rare. God bless you in your efforts! We pray that you will never change or get discouraged. You cannot realize the good you do, the help you are to so many.

Mt. Airy, Md. Mrs. J. M. M."

### Cooperation

"Since I started taking THE LIGUORIAN I've been a new Christian. Your articles have shaken me up and aroused my zeal. From a yearly communicant I have become a weekly communicant. Believe me, your magazine is a must for anyone who truly wants to live the faith. Using your magazine as an introduction, I have prodded a fallen-away back into the fold, helped get two converts — and two of their children to receive the sacraments. And more to follow! I know that this isn't all my doing — because without God's help we couldn't do a thing. So please remember us in your prayers — and we'll pray for you too!

Grafton, Wis. R. L."

### Exultation

"Your magazines have been a wonderful inspiration — and a check, also — to me for many years. They are vital and represent the gay, spirited approach that

will surely get us 'up the hill,' Phooey to sad songs and mean mouthings! Your magazine is so great that now we have a boy in the seminary!

Gary, Ind. J. A. H."

### Affiliation

"Keep up the good work of explaining everything about the Catholic religion so clearly. I am a convert, my husband is a non-Catholic, and we are raising our four children as Catholics and sending them to Catholic schools. I am hoping and praying that with the help of you and our children my husband will decide to become a Catholic. For he, too, reads your magazine — not from cover to cover like I do but he does read it and the main thing is that he agrees with your opinions about 80% of the time.

Ohio J. S."

### Combination of Illustration and Application

"After twenty years of education in Catholic schools I have a fairly solid background in Catholic doctrine and have read a fairly representative amount of Catholic literature. After a year's reading of your magazine I may — without disparaging other worthwhile periodicals — say that your magazine is the clearest, most forceful I have ever read. Its combination of unequivocal exposition of principle with illustrations of the practical application of the principle to everyday problems of life, makes it the ideal handbook for the Catholic in every walk of life.

Hicksville, N. Y. F. J. D."

### Vocation

"I am a member of the Air Force and I am stationed over here in Japan. THE LIGUORIAN is distributed *gratis* once a month at the base chapel. Whoever is responsible for this, I know, will be blessed for eternity. I spend a great deal of time reading books on the lives of the

saints. Granted that these are excellent books to read and that the lives of the saints make a wonderful pattern for the modern Catholic, THE LIGUORIAN gives me, and I am sure many others, a down-to-earth concept of what a modern-day Catholic can and should do in his own state of life and to better his life and to stay abreast of the progress of the Church. I intend to enter a Carmelite monastery when I am discharged from the military, and all the men in my squadron are aware of that fact. Consequently I am approached quite frequently by skeptics as well as earnest aspirants to the faith, with questions concerning the Catholic religion and the everyday practices of its members. Thanks to THE LIGUORIAN, with supplementary information (in the sense of additional, not in the sense of lacking) from other leading Catholic magazines, I am better prepared to supply them with the proper information and to defend my religion from some of the malicious accusations made by the skeptics. Please keep up the good work, as I am sure you will, and God's blessing on each and every member of your staff. Tachikawa, Japan D.M.B."

### Use of Missal

"When I began to read Father McWilliams' *Are You Discouraged with the Missal?* I expected to find advice such as: Persist, don't give up, your rewards will be rich. Instead I find: Don't bother too much with this and that in the missal if it confuses you. But would it not be better to say to the novice user of the missal: Don't be easy on yourself and lose; be strict with yourself and win the prize. Practice makes perfect, and the oftener the practice, the faster the perfecting. Another good reason for attending daily Mass. Truly, Father, as a convert of 66 years, I wouldn't exchange any path of least resistance for the beauty of phrase in some of those 'relatively unimportant'

prayers, or for the thrill and stimulus of following step by step and word by word the ritual which is the mind of the Church for our daily sacrifice. I just can't see it as necessary to skip or elide to render it 'more palatable.' Certainly I'm not very brilliant, and if I learned to follow the whole Mass, any one can learn it . . . provided only that he really wants to. One help I found was to read ahead every evening and thus become familiar with the next day's Mass.

Michigan

G. S."

• Certainly in the article in question there was no intention of discouraging those who, like our correspondent, are willing to put forth a little extra effort in learning to know and love the missal. We agree wholeheartedly that the prayers of the missal, including all the proper parts of the Mass are such a rich mine of beauty and depth that it is a shame to bypass any one of them. But the article was something of a bow to practical realities. Some people do get discouraged in using the missal; rather than give up its use altogether, we urge them to follow our suggestions. We hope they will advance from that point to an ever deeper love of the Mass such as our correspondent manifests.

The editors

### Vote for the Vernacular

"Would not all Church services mean more to the participants if they were in a language understood by the participants? I, for one, certainly think they would. I believe it would mean more at a baptism to have all the prayers in a language understood by the parents of the child and others present. I likewise believe a bride and groom would find comfort in hearing prayers in a language understood by them. The same thing holds for the sick receiving extreme unction. It is true that at Mass, an English translation can be read in the missal. But how much better

to hear the words spoken. I do hope that some day soon all the ministrations of holy mother Church will be in a language understood by the faithful.

Galveston, Texas

L.H."

• *A long step in this direction was taken recently with the publication of the new authorized ritual, which contains the ceremonies for the administration of the sacraments. Many prayers and blessings, formerly in Latin, may now be used by the priest in English. As to the Mass, we repeat what we have said before. There is a strong movement towards use of the vernacular for certain parts of the Mass. But the Holy Father seems to wish to move very slowly in this matter and, for very good reasons, seems to be of the mind that the heart of the Mass should remain in Latin. We are happy to share his mind in this matter.*

The editors

### From the Marines

"We are writing to tell you that we think THE LIGUORIAN is terrific. The material that has been covered in the several issues we have read seems to relate to almost every average Catholic family. The article that came pretty close to home for us was the article about war. I say this because we are a U. S. Marine Corps family, and though we are not at war with any nation at the present time, one can never tell when or where it might happen, and having a good clear understanding of how to look at it will help greatly.

Broadview, Ill. Sgt. and Mrs. G. P. G."

### No Replacement for God

"I was brought up a good Catholic girl, but as foolish children do, I married outside the Church and gave up my right to the sacraments. Father, please tell

the young girls of today that there is no happiness in a mixed marriage, especially an invalid one. I was popular and it went to my head. I enjoyed having the boys fight over me. Now I would give anything to be a nun — to be married to the only One who is beautiful and can give a woman peace and a good clean love. People think I have a wonderful husband — he doesn't drink or swear or do anything bad — but it is not enough. There is no replacement for God. There is nothing more terrible than longing to receive Holy Communion and not being able to. Please forgive me, but I did want to urge you to tell all young people not to get into a mixed marriage.

Anon.

"Sorry"

### In a Beauty Salon

"The magazine is all you said it was — and more! I have a beauty salon. So far I have been doing my Catholic action with the help of Bishop Sheen and Father Keller. Now we have THE LIGUORIAN. I believe this is about the first beauty salon I have ever heard of to promote the idea of *What One Person Can Do* — as Father Keller puts it. I am giving you this idea because you may be able to plant it in the minds of others where much reading is done. God has blessed our family a hundredfold.

Phoenix, Ariz.

Mrs. P. A. K."

### Kind Words

"For over a year now we have been placing your splendid magazine in our pamphlet racks every month, and according to my observation it is the first to disappear. It is with no doubt that I can say our Catholics of Sandia Base enjoy your publication and learn very much from the truths you print.

Albuquerque, New Mex.

W.A.B."

# I Believe in God

*By acceptance of the reality of God, a man inwardly bows to one who is Creator and Judge, and thus recognizes that he is not himself the measure of created things nor the master of his own destiny.*

FRANCIS A. BRUNNER, C.S.S.R.

THE question of God's existence is the most momentous with which human thought is confronted. It is the fundamental dogma of faith that there is a God, Creator of heaven and earth, of all things visible and invisible.

The religious liberalism of our times has attempted to substitute for faith the cult of opinion, presided over by a self-ordained priesthood of pseudo-science. Even men otherwise competent as mathematicians, chemists, biologists, anthropologists or historians pontificate on matters of religion where they possess no special competency. And a lazy, unthinking public is ready to kneel at their feet. But actually the question of God's existence lies beyond the competency of a positive science whose experimental method is essentially hypothetical and therefore necessarily secondary and limited in perspective. God's existence comes within the compass of logic, not the test tube; it is proved not by delving into books, but by simple reasoning.

True, there are those who would reject the adequacy of a reason with-

out faith. Man, they say, comes to the knowledge of truth not by the untrammelled exercise of his reasoning powers, but by accepting the faith which enables him to use his reason aright. Reason cannot work until it first makes an act of faith, and it does not work correctly — that is, rationally — unless it makes the right act of faith. They give to the classical formula, *Credo ut intelligam*, I believe that I may understand, a rather surprising and rudimentary interpretation; for them faith precedes reason. There is no thinking without believing first.

Such a notion we cannot subscribe to; reason, intelligence, is the foundation of our knowledge of God. The human mind, unaided, can reach the conclusion: "There is a God." But faith is necessary; faith in God is indispensable. And the fundamental dogma of faith is the existence of God. One remembers Newman: "Once a man believes in God, the greatest obstacle to belief in revelation has been got out of the way — the proud, self-sufficient spirit." By acceptance of the reality of God, he explains, a man inwardly bows to

one who is creator and judge, and thus recognizes that he is not himself the measure of things nor the master of his own destiny.

And for a more profound insight into the mysterious being of God, faith alone furnishes the means. There is a road to the knowledge of God, and its name is *faith*. The wonders that an Isaias so eagerly longed to behold are ours now to see, not openly and clearly, indeed, but as in a glass darkly, in the mystery of faith. "What we make known," said St. Paul, "is the wisdom of God, His secret, kept hidden till now. . . . So we read of, Things no eye has seen, no ear has heard, no human heart conceived, the welcome God has prepared for those who love Him. To us, then, God has made a revelation of it through His Spirit; there is no depth in God's nature so deep that the Spirit cannot find it out" (I Cor. 2: 7-10).

**I**T is the deep things of God, the hidden profundities of His triune life, that we learn by faith, by the operation of God's Spirit in our souls. Through our natural power of understanding He has admitted us to the outer courts of His glory; by the revelation made through His incarnate Son, interpreted for us by His Spirit and communicated to us by His Church, He has invited us into the very center of His palace and made us sharers in its treasures.

Without attempting an analysis of the believing mind or delving deep into the process of faith, we must try to understand what we mean when

we say, "I believe in God," what we do when we make an act of faith; what riches are ours through the communication of the Holy Ghost. How dull, how dead that life must be that cannot penetrate into the mysteries of God. For the whole of our religious endeavor is contained in the Psalmist's bidding, *Quaerite faciem eius semper* — ever seek the face of God. The whole of our effort of faith, exercised throughout life, is to search God's countenance. And how little the world values that search!

By the mere light of natural reason, even if divine grace were not shining all around us, we could see, in the things of creation, the image of their all-wise, all-good Maker. A Monica and an Augustine, as they sat long evenings out on the balcony at Ostia, knew how to find in the stars a pathway unto God. In the beauties of creation we can see some reflection of the uncreated Beauty. We can catch some glimpses of the goodness of God in the lives of good men and in the inspirations of our own heart. It is not for us to inquire how much of this is the work of supernatural grace. To many men, perhaps, even Christ, the Son of God, was only a good man, but even as such, abstracting from His divinity, He was not only a perfect type of our race, but a window opened toward God, letting in a flood of heavenly light into the dark dungeon of this weary world. Abyss calls to abyss, and the sound mounts to the skies.

**B**UT the things we learn from God's creation, even the things that the unbelieving world can learn

from Jesus Christ, are but the outside of God's realm. They are not the "deep things of God" which flesh and blood cannot reveal but only the Father in heaven. It is the Spirit of God that gives testimony to our spirit. The Paraclete, our Lord said on the last night of His life, will teach you all things and bring to your minds all that I have said to you. Not only, of course, by recalling to us the words the Master spoke, but by enlightening our minds so they can understand their inner meaning.

Pere Garrigou-Lagrange has a striking comparison to illustrate this point. Two people hear, let us say, a Beethoven symphony. One of them has no musical sense — no "ear for music;" he has heard a complicated sequence of sounds, vaguely agreeable for the most part, but wholly patternless, aimless, meaningless. The other listener is a true musician. Both have had, in a sense, the same experience; both have listened to the same score. But the musician has been able to grasp the significance, the purport of that congeries of notes, and thus has been put in contact with the heart and soul of the composer. So it is that faith gives us access to a region where no natural power of intellect could gain us the right of entry. There is a wide and deep chasm between the divine, supernatural knowledge faith imparts and any knowledge that is naturally attainable, even granting the historical fact of the Gospel. Reasoning may lead us into God's presence and satisfy us that we are not being misled by our own fancies or by the sophistries of oth-

ers. But there its function ceases; there its power ends. It is faith that brings us further.

Faith is a virtue poured into our hearts by God to bend us to give firm assent, on account of God's truthfulness, to all those truths which God Himself has discovered to us and proposed for our belief. "What is faith?" asks the apostle Paul, or whoever authored the Epistle to the Hebrews; and he answers his own question: "It is that which gives substance to our hopes, which convinces us of things we cannot see." By submitting to the revelation of a divine intelligence, the mind attaches itself to the divine knowledge. In the act of faith the soul reaches God, with no intermediary, carried into His arms by no other power than that of the Holy Spirit. The act of faith is not a judgment coming as the conclusion of an argument or an investigation. It is a direct handling of the mind by God. The testimony of God becomes imperative, absolutely binding, necessitating an obedient acceptance of its content.

It is true that the acts of faith which we elicit, whether spontaneously or deliberately, seem hardly to answer to this description. That is because in our acts there is commonly a mixture of elements: faith — reasoning — struggling with doubt — emotion — imagination — and the like. Whether for boon or bane — it really doesn't matter — our acts of faith are complex, compounded of many elements. Besides the purely supernatural elements of faith, whose



whole essence belongs to the divine life of grace within us, there is a composite of psychological elements, in themselves belonging to our natural life, but elevated to a supernatural plane by grace. It is these that merit further study now.

THE act of faith, says St. Thomas Aquinas, is an act of the intellect determined by an act of the will. To understand its nature we must know first, what aim the will has in issuing its command; and second, what reasonable motive the intellect has before it to enable it to obey the dictate of the will without abdicating its own claim to be the judge of truth, a claim inherent in its very nature. Faith is a compound act. It is no purely logical act of cognition, but in its totality also a moral act, the will in a sense producing the assent of the understanding. What, then, are the respective roles of mind and will?

The force which urges the will is the desire for the fulfillment of God's plan in our regard — the accomplishment of the purpose for which we were created, namely, the divine completion of our being by the beatific vision which is to unite us to God forever and make us like to Him. These are "the things to be hoped for."

And the motive that leads the intellect to assent — that is what is known as the inherent credibility of the things of faith. For our mind cannot accept anything that is not the truth or at least bears the appearance of truth. No matter how we would desire it, our mind cannot adhere to

falsehood, recognized as such. In this case, then, since the mind is not compelled by inherent evidence of the truth, it is motivated by the authority of the first and supreme Truth, who can neither deceive nor be deceived. This is the "evidence of things that appear not," namely, the truthfulness of the divinity.

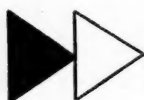
Thus the assent of faith, because it is based on the testimony of God and because the truth to which it clings is not directly evident, is a voluntary acceptance of God's word.

BUT there are preliminaries to the act of faith. Antecedent to the act of faith (the act of the mind urged by the will — and both propelled by the power of supernatural grace) is a whole conglomerate of psychological activities, the dispositive principles and prior motives of credibility.

Cardinal Newman's *Essay in Aid of a Grammar of Assent* — over 400 pages — attempts an analysis of the process by which the act of faith is finally elicited. Studies like this make it amply clear that the Catholic system in its teaching on faith makes sufficient room for nature and reason and, in fact, stands solid for a validity of the mental processes and for intelligence. These preliminaries result in a "prudent conviction," relative, indeed, to the learning and leaning of each individual, but safe and sound under any circumstance. This prudent conviction resolves into a statement that there is a God Who has revealed, a God Who has spoken to man, and Whose testimony (being divine) is worthy of credence.

But neither these preliminary processes nor the consent of faith itself result in a complete satisfaction of the mind. This is important. Faith emerges as a conviction, a firm conviction of "things that appear not." There is then no intrinsic evidence but only extrinsic authority. It is only by a free and unconstrained reliance

on the infallible motive of God's veracity that the mind achieves a state of security from error superior to that of mere human knowledge. From out the tangle of purpose and cross-purpose, from out the maze of doubt and fear, the soul emerges with the cry: "I believe; Lord, help my unbelief."



## POINTS of FRICTION

### On Being Cocksure

*Louis G. Miller, C.S.S.R.*

**N**O ONE surely will dispute the statement that much bitterness and hatred in the world is caused by the vice of intolerance. We are not concerned in this short discussion with religious intolerance or racial intolerance or any of those other varieties of the vice which involve groups or organizations as such. Our concern is with intolerance as a fault of the individual in his contacts with other individuals. It springs from cocksureness, an attitude of mind which is completely inhospitable to new ideas in any form, and unwilling to see any good at all in new plans and proposals which have their origin outside the intolerant person's own mind. Such an individual often manifests the fault by belittling others and pouring scorn even upon close friends and relatives when they oppose his plans, or offer arguments against some pet prepossession.

Some individuals are more apt to be cocksure than others, depending on their temperament. But the vice is unlovely whenever or wherever it appears and is a fruitful source of friction. What are we to do with the man who is so positive he is right that even in the field of opinion

he will not admit the barest possibility that he might be wrong? He might be talking about the Milwaukee Braves and their chances of winning the pennant next year. Or it might be the Chicago Bears, and why they lost four games in a row. Or the subject might be sputnik, its performance, its prospects, and why the United States didn't get there first. Whatever be the subject, he pontificates in a lordly way; he gives out his opinions, often based on a few pitiful shreds of evidence; he looks into the future and prognosticates with such assurance as to make himself a major prophet. And woe betide anyone who contradicts him.

Such an attitude is bound to breed rancor, and God only knows how many fights result from it, and ill feeling at the very least. There are, of course, some truths about which we can be certain: our faith and the promises of God. But there is also much that remains in the field of probability, and about which only opinions should be held. To recognize that fact, and to be humble enough to live by it will make for much smoother commerce among individuals.

# POINTED PARAGRAPHS

## Report of Blessings

We know from the many letters we receive that a great number of our readers are sincerely interested in the growth of our work at Liguori. For this reason we publish, at the beginning of each year, what we should like to call a report of the blessings we have received from God during the preceding twelve months.

To us it is evident that the stamp of God's approval is upon our work, and to God and Our Mother of Perpetual Help we give all the credit!

The three monthly publications of Liguori, which are THE LIGUORIAN, PERPETUAL HELP and the BULLETIN OF THE LEAGUE OF ST. GERARD, have reached a combined circulation of over 500,000 copies a month. The LIGUORIAN SUNDAY BULLETIN, a Sunday parish announcement sheet, has a circulation of 975,000 copies EVERY WEEK. LIGUORIAN PAMPHLETS, the department which distributes books, booklets, pamphlets and leaflets on almost every phase of Catholic belief and practice, sent out over six million pieces of reading matter in 1957.

Again we have the pleasure of announcing a new project as part of

our work at Liguori — the formation of a pamphlet-a-month club. Information about this new venture will be found on the two sides of the back cover of this issue.

We ask our readers to join us in giving thanks to God and our Blessed Mother for all the blessings we have received and to add their prayers to ours that more and more souls will be helped mightily along the road to heaven by the work we are permitted to do.

We should like to add to this report the statement that not a single piece of all the millions of pieces of reading matter that go out from Liguori carries any paid advertising, or fund-raising or begging appeals, or requests for support of strictly Redemptorist projects. Our work at Liguori is carried on solely as an apostolate of instruction, guidance and inspiration for all persons who read what we write and publish.

Moreover, it is a long-established policy with us to give free-of-charge subscriptions to our publications and copies of our booklets to those who state that they cannot afford to pay for them. In the mysterious ways of divine providence this willingness to give for nothing is rewarded a hun-

dredfold by God who makes it financially possible for the work to grow and grow and grow.

To every person who has helped the work of Liguori and to every person who has been in any way helped by our work — and to *all* our readers — we wish a happy new year filled with God's best blessings.

## Resolutions for Americans

At the beginning of the new year we offer the following list of resolutions which every American could well afford to adopt as his contribution toward making America a better place in which to live.

1. Not to take a chance on being responsible for a single traffic accident during 1958. This means not to take the wheel of an automobile after imbibing what might be called even a moderate amount of alcoholic beverage; not to give in to the temptation to "show off" in a car, by excessive speeding, by passing other cars just to prove what a car can do, by beating other cars to the number one position at the stop-light, by breaking all records over a certain distance or route. It means slowing down, especially at night, and more especially still when it is raining or when there is ice or snow on the highway.

2. To practice courtesy and patience, especially in crowds and while waiting in line for a train, a bus, a ticket, a show or a purchase. This means not to push ahead of others who have been waiting in line longer than you have; not to push and shove others or elbow them out of your

way; not to demand of public officials and others in authority that you be given special consideration, as though your business were more important than that of anybody else. It means excusing yourself when you accidentally inconvenience others in a crowd, and thanking those who have assisted you even in a small way and in the line of their business.

3. To respect the views of others on controversial subjects. This means not to answer political or economic propositions and arguments merely by calling insulting names; not to raise your voice in arguing; not to refuse to consider the logic of the arguments of another because you are blindly prejudiced about your own point of view.

4. Not to encourage class warfare by expressing anti-social or anti-national feelings even in jest. This means not to pass on stories that reflect on Negroes, or Jews, or any other specific group of Americans. It means not to use derogatory names such as "niggers," "kikes," "polacks," etc.; not to propose or support discriminatory actions against the people of another race or nationality; above all, never to speak of the faults of some members of a racial or national group as though they were attributable to all the members of that group.

If all Americans would take and keep these four resolutions, this would be a wonderful country indeed.

## Catholic University

In 1887 the bishops of the United States, with the authority of the Holy

See, founded an institution of learning in Washington, D.C., to which they gave the simple name of Catholic University. Not enough Catholics, perhaps, are familiar with the work being done by this institution toward raising the standard of genuine learning among Catholics in our nation. Here are some items of information which indicate its impact on the growth and organization of the Church.

There are more than 16,000 living alumni; men and women, religious and lay.

56 members of the hierarchy in this country studied at the university.

Priest, brother and sister graduates now staff hundreds of Catholic elementary schools, high schools, colleges and seminaries.

Social service graduates administer or work in hundreds of agencies and institutions of Catholic charity.

Thousands of young men have been prepared for the priesthood.

During the spring semester, 1957, the total enrollment at the university was 3542, comprising students from every state in the Union, from many territories and dependencies of the United States, and from 57 foreign countries.

In the publications field, a number of scholarly periodicals are produced under the auspices of the university, or edited by faculty members. Among them are the *American Ecclesiastical Review*, the *Catholic Biblical Quarterly*, the *Catholic Educational Review*, the *Catholic Historical Review* and the *Jurist*.

As with most Catholic institutions, Catholic University has had to expand its facilities vastly to meet the demands of increased enrollment. This is surely as it should be. There is a need for well educated and well trained Catholics, with a strong and vital faith, in all the arts and sciences. Only thus can it be demonstrated to the world that there is room in the mansion of the faith for the learned as well as for the unlettered. Only thus can the faith achieve full impact on the modern world.

Catholic University is well worthy of support, both for current upkeep and for necessary expansion.

### **Mutual Understanding**

Recently in one of his letters the Pope gave expression to the Catholic view on widowhood. Widows were free to remarry, he said, but he advised that it would be better and holier for them to remain unmarried after the death of their husbands. From some Protestant sources strong objections were immediately forthcoming. "We want it clearly understood," they said, "that this Catholic teaching does not represent the Protestant viewpoint."

In making this objection, however, they got themselves out on a limb which the *Denver Register* was quick to saw off. To anyone who examines the Pope's statement at all closely, it is clear that far from saying anything new, he was only repeating what has been the constant teaching of the Church since the days of St. Paul.

"As for a wife," wrote St. Paul to the Corinthians (1 Cor. 7:39), "if her husband is dead she is free to

marry anyone she will, so long as she marries in the Lord. But more blessed is she, if she remains as she is, in my judgment." St. Augustine, writing a few centuries later, puts it even more succinctly: "Second marriages are lawful, but holy widowhood is better."

One does get the impression at times, it must be confessed, that some American Protestant groups are nurturing a veritable obsession of fear and dislike for things Catholic. Their first reaction is to be suspicious and hostile to anything said or done by Catholic authorities, even in cases where one might suppose their own self-interest would be at stake. The attitude does not bode well for mutual understanding.

There is indeed nothing in this country comparable to a movement currently taking place in Germany, and reported on by the distinguished British Catholic weekly, the *Tablet*. This movement, called *Die Sammlung* or "The Gathering", comprises an association of Protestant clergymen and laymen whose avowed purpose is to gather together and deepen all the Catholic elements which still subsist in the Evangelical Church. It has been called a Catholic re-birth from within Protestantism itself; something like the Oxford Movement which a century ago, under the brilliant leadership of Newman, set out to reform the Anglican Church.

Every autumn about a hundred followers of the movement meet for a week of retreat and discussion of

controversial points of theology. A number of Catholic specialists are usually invited to the reunions in order that they may give first-hand information on the Catholic point of view. In a recent circular letter the leaders stated: "It is wrong to think that the Evangelical Church could and should re-discover the Catholic truths for itself without seeking unity with Western and Eastern Christendom which has always proclaimed these truths under the guidance of the divine Spirit."

There is not much evidence of such an attitude within American Protestantism, which is all the greater reason for earnest prayer that God, who moves all things strongly and sweetly, may bring about in His own way true doctrinal unity in Christ.

### Confessional Counsel

A correspondent has made available to us an interesting excerpt from a Philadelphia newspaper dealing with the requisites for a happy marriage. The article, by Saul Kohler, is specifically concerned with interviewing a member of the Marriage Council of Philadelphia, a community service directed by Dr. Emily H. Mudd.

Dr. Mudd and her co-workers have as their function to iron out the problems and difficulties of married couples who come to them for help. In the course of the interview, the reporter asked the question: "Does religion enter into this at all?"

Here is the answer, worthy of note by Catholics and others as well:



"Percentage-wise, we do see fewer members of the Roman Catholic Church than any other of the main groups. I think there is a very natural reason for this. Although Marriage Council is an interdenominational agency and is glad and willing to work with anyone in trouble or need that wishes to come here, regardless of race, creed or national origin, and regardless of whether they can pay or not pay, it is quite natural that we should have fewer Catholics because the Catholic Church offers a very important service to its parishioners, which often serves something of the same purpose as Marriage Council.

"In other words — the confession-

al and the opportunity to talk over one's problems with an understanding and trusting person who cares and is interested. That's the basis of our philosophy. Everyone should have such an opportunity, and I think the Catholics have it through their Church more readily and more easily than other people do."

To this independent testimony we would only add that Catholics who do not use the counseling opportunities their faith offers them, and who instead (as sometimes happens) bring their problems to Miss Heartbreak's "Advice for the Lovelorn" column in the daily press are missing the boat in a big way.

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#### FIDELITY

When motion picture directors tried to induce Will Rogers to carry out the directions that called for a kissing scene in which he was to be a principal in one of his plays, he said:

"I never kissed nobody but Betty Blake (Mrs. Rogers) in my life, and I ain't going to start now."

In a world that has gone a long way toward what it thinks is a genteel form of promiscuity, words like these are a lasting tribute to the man who uttered them.

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#### BABIES AND CARS

Too many persons calculate they can support a car, but that a baby would be too expensive. The down payment on a baby and a car are practically the same. Friends supply you with half the materials with which it is customary to swathe a child. No one gives you anything for your car except the air that inflates the tires. The car's upkeep is staggering and the car consumes ten gallons of gasoline while the baby is draining half a pint of milk. Shoes for the car cost thirty times as much as ribboned moccasins for the infant. The baby won't need simonizing until it is sixteen years old, and that only in case of the feminine gender, while the car will need it about the time the baby begins to coo.

And at the end of the fourth year, the car is a disgrace to the family, while the fond parents are just realizing how precious baby really is.

*Zealandia*

# LIGUORIANA

## The First Commandment

By St. Alphonsus  
Selected and Edited by  
John P. Schaefer, C.S.S.R.

EACH of the ten commandments has a two-fold aspect: the one, *affirmative*; the other, *negative*. As an affirmative commandment it demands the practice of some virtue. Negatively, it prohibits any acts opposed to this virtue.

Insofar as it is affirmative, the first commandment prescribes actions of the virtue of religion. This virtue is the moral virtue whereby the internal and external cult due to God is shown. The virtue of religion is practiced internally by the submission of our souls venerating the infinite excellence of God. We externalize this internal submission by such marks of service and veneration as prayer, sacrifice, and so forth.

In its negative form the first commandment prohibits the vices opposed to the virtue of religion. These fall into a two-fold classification. Some are opposed by what we call an excess — such as superstition in all of its forms: others are opposed to this virtue by defect — that is, irreligion, in all of its forms.

The virtue of religion also binds us to the practice of prayer. Prayer is defined by St. Thomas as: "The asking of becoming things from

God." Theologians commonly agree that the commandment to pray binds us not merely as a commandment, but even so seriously that without its practice we could not be saved. It obliges us particularly at four special times in our life: (1) at the time of attaining the use of reason; (2) in danger of death; (3) at least, as a minimum requirement, once each year; and (4) in time of serious temptation, which could not be otherwise overcome, or in time of great calamity.

We will deal here, briefly, with the negative aspect of the first commandment, treating various sins opposed to the virtue of religion.

### Superstition

Superstition is a form of false religion, or rather, a perverse or incorrect cult of the true or a false deity. As such it would be opposed to the virtue of religion by excess. Not that God can be honored excessively or in a manner more worthy than that which is His due. But the circumstances surrounding the honor given to Him may be excessive. These circumstances can arise either from the person honoring God, or from giving honor to a false god, or from the manner in which this honor is given, or from the one to whom the honor is shown.

Superstition can be of a two-fold nature. On the one hand it would give to the true God a form of undue or unbecoming cult. This can be manifested by giving to Him a harmful cult, or by honoring Him in what might be called a superfluous manner — namely, in a manner contrary to the accustomed and prescribed rubrics of the Church. This form of superstition fails because of the *manner* in which honor is given to God.

The second form of superstition fails because of the one venerated. That is, cult due to God is transferred to a false god or to a creature. This form of superstition is known as idolatry, or divination, or vain observance. Some forms of magic also fall under this heading.

There can be a two-fold classification of sins of superstition resulting from an undue manner of honoring the true God. The first of these would confer on Him a *false* cult. For instance, it would be sinful to adore God by such ceremonies of the Old Law as circumcision, the offering of a lamb, and so forth. For these would signify that the Christ is still to come, and had not already arrived. Similarly, a lay person who would honor God as a minister of the Church, for example by sacrificing, or by absolving, would be guilty of a mortal sin. As would anyone who would propose to do, by his own authority, such things as are ordained by the Church for the cult of God.

It would also be a form of superstition to propose false relics for veneration; or to maintain that a miracle

has been obtained from an image or a saintly person; or that someone has received certain revelations: no matter what the motive for such proposals should be, whether it be for one's personal gain, or even for the increase of devotion. It would also be a form of superstition to relate stories of supposed miracles or to maintain that certain fabled incidents can be found in the Sacred Scriptures, merely to move people to greater devotion. While such forms of superstition are, of their very nature, gravely sinful, yet they are frequently free from serious sin because of the ignorance or simplicity of the persons indulging in them.

Another classification of sins of superstition, failing in the *manner* of giving cult to the true God, is known as that of *superfluous* cult. Such would be the attachment of a special value to certain ceremonies and the like: as the hearing of Mass before sunrise; or with a certain number, or position, or order of candles lit on the altar; or the hearing of Mass celebrated by a priest named Joseph, or by one of the same stature as Christ. For such cult is foolish of its very nature and of no spiritual value.

They would also be guilty of this form of superstition who would make certain additions to the sacrifice of the Mass, contrary to the prescribed rubrics, and attach a special value to these additions. Such additions would be, for instance, the insertion of more signs of the cross, the frequent repetition of such words as *Allelujah* and *Amen*, the addition of the *Gloria* or

the *Credo* contrary to the rubrics, or the addition or subtraction of other ceremonies contrary to the custom of the Church.

Such practices would be superstitious, even though they were prompted by misguided devotion. Ordinarily, however, these practices, and others like them, are performed with good intentions, and are but venial sins.

For the matter involved is light, and the action itself is not evil. Frequently, too, they are exempted from any sin whatsoever, because of the simplicity of the person performing them.

In future articles we will discuss other forms of superstition, such as divination, vain observance and various types of magic.

#### DOMESTIC HOLINESS

When the Fathers of the Church sing the praises of this mystical body of Christ, with its ministries, its variety of ranks, its offices, its conditions, its orders, its duties, they are thinking not only of those who have received holy orders, but of all those too, who, following the evangelical counsels, pass their lives either actively among men, or hidden in the silence of the cloister, or who aim at combining the active and contemplative life according to their institute; as also of those who, though living in the world, consecrate themselves wholeheartedly to spiritual or corporal works of mercy, and of those who live in the holy state of matrimony. Indeed, let this be clearly understood, especially in these our days: fathers and mothers of families, those who are godparents through baptism, and in particular those members of the laity who collaborate with the ecclesiastical hierarchy in spreading the kingdom of the divine Redeemer occupy an honorable, if often a lowly, place in the Christian community, and even they, under the impulse of God and with His help, can reach the heights of supreme holiness which Jesus Christ has promised will never be wanting to the Church.

Pope Pius XII, *Mystici Corporis*.

#### MAXIMS FOR MARRIAGE

To young women: Never marry a poor man. But remember that the poorest man in the world is the one who has lots of money and nothing else.

To young men: Never marry an ugly woman. The only ugly women are those who are not in the state of grace.

To young married couples: On each wedding anniversary, make a little sacrifice and send it to support a worthy cause.

To husbands: The age at which women are most beautiful is the age of your wife.

To wives: The most handsome and important man in all the world is the father of your children.

*Irish Catholic*

# BOOK REVIEWS

Thomas Tobin, C.S.S.R.

**We recommend that books listed or reviewed in THE LIGUORIAN be purchased at your local bookstore. If you cannot obtain the book in that way, you may write to THE LIGUORIAN for further information.**

## **Queen of the Universe**

Stanley G. Matthews, S.M.

The Mariological Society of America, which was founded in 1950 to promote the theology of devotion to Mary, has issued its second popular Marian book on the Assumption and Queenship of Mary. It is the first English work to appear since the definition of the Assumption and proclamation of the feast of Our Lady's Queenship. Hence it has been able to incorporate the recent papal documents on these two closely related events. The list of contributors reads like a selection of the Who's Who of Catholic Authors. Bishop Sheen, Bishop Wright, Gerald Vann, Francis Parkinson Keyes, Caryll Houselander, M. D. Philippe, Cardinal Spellman, Garrigou-Lagrange. The tone of the book is instructional as well as inspirational. An excellent anthology that belongs in libraries and homes.

(Grail Publications, \$4.00)

## **Mere Marie of the Ursulines**

Agnes Repplier

The Thomas More Bookshop, in collaboration with Sheed and Ward, has reprinted another well-known book in its Books to Live series. The choice is the popular biography of the pioneer nun in French Canada, Mere Marie, who left her home in France to establish a branch of the Ursuline Nuns in America. In 1639 she established in Quebec the first convent school in North America. The biographer, Agnes Repplier was a pioneer Catholic essayist and biographer whose death in 1950 brought to a close a very happy and fruitful writing career. Without undue eulogy and without scholarly notes, Miss Repplier has given us a very readable account of the life of this valiant woman.

(Sheed and Ward, \$3.50)

### **The Hermit of Cat Island**

Peter F. Anson

Monsignor John C. Hawes, who became Fra Jerome Hawes, *The Hermit of Cat Island*, was an extraordinary man in our modern civilization. Born in England, he became an Anglican clergyman, a Catholic priest, a missionary in Australia, a Domestic Prelate of the Pope's household and finally a true hermit on Cat Island in the Bahamas. Peter F. Anson, a former member of the James Caldey Anglican Benedictines, was commissioned to write the authoritative biography and was given all the personal documents of the holy man. The result is a good glimpse of a man who sought to lead a full Christian life according to the design he felt that God had established for him.

(P. J. Kenedy and Sons, \$4.75)

### **Sullivan**

Walter Macken

Walter Macken of Galway is a talented young Irish novelist with the typical Irish skill in spinning an interesting yarn. Sullivan is the story of an Irish boy who follows, through many defeats and few victories, his dream of becoming a great actor with emphasis on the financial return this would bring. Bernie, his patient wife, and Pi, his faithful friend, have to be satisfied with the crumbs from his life. A well-told story with skillful character development.

(MacMillan, \$3.95)

### **The Sacred Heart in the Life of the Church**

Margaret Williams, R.S.C.J.

Mother Williams of the Religious of the Sacred Heart traces in a scholarly way the origin and development of devotion to the Sacred Heart. She tells this story in selections from the words of those who have taught and lived this devotion. This book reveals the antiquity as well as the theological soundness of the popular devotion to the Sacred Heart. It is a source book that one can dip into from time to time. Of special value to preachers is an appendix that gives the scriptural basis for each invocation in the Litany of the Sacred Heart.

(Sheed and Ward, \$3.75)

### **Saint Dominic Savio**

St. John Bosco

Only rarely do we find a biography of one saint written by another saint. Hence all the more value in this book by the saint of boys about his best pupil. A new paper edition.

(Salesiana Publishers, \$0.85)



## **Give Me Possession**

Paul Horgan

This is Paul Horgan's eighth novel and his first in fifteen years. It is classified as a comedy of manners, a satire on modern society. Agatha and David, wife and husband, show the materialism of their age, the impact of World War II on David and their marriage. This is a pleasant book with a good theme, but with no real characterization of the leading figures. Paul Horgan has done much better.

(Farrar, Straus and Cudahy, \$3.50)

## **CANTERBURY BOOKS**

### **The Roots of the Reformation**

Karl Adam

### **Confession**

John C. Heenan

### **The Devil**

Bernard Leeming, S.J.

### **The Rosary**

Walter Farrell, O.P.

### **Marriage and the Family**

F. J. Sheed

Sheed and Ward explains the purpose of the Canterbury Books. "This series is designed for those who want a more complete treatment of a subject than is possible in a pamphlet but who do not want to search for it among much else (which may not interest them at the moment) in a full-length book. All will be on subjects of particular interest both to non-Catholics interested in Catholic doctrine and to Catholics who want to increase and clarify their knowledge of some points of their faith."

The first five Canterbury Books are well chosen to exemplify the purpose of the series.

**The Roots of the Reformation** is a large part of Adam's book, *One and Holy* written to explain the causes of the Reformation and to examine the points of contact between Catholicism and Lutheranism that might serve as a basis for unity.

**Confession** is an abridged version of the author's *Priest and Penitent*. The five chapters reveal the scope of the booklet: *The Sacrament, The Sinner, The Confessor, The Confessional, After Confession*.

**The Devil** discusses the nature of the devil, his influence on human persons, and the cases of the possessed people in the Gospels.

**The Rosary** is a popular explanation of the rosary and its mysteries. Good for a stimulus to intelligent devotion.

**Marriage and the Family** is the central portion of F. J. Sheed's *Society and Sanity*. It is an excellent presentation of the basic Catholic doctrine on *Marriage and the Family*.

(Sheed and Ward, \$0.75 each, Paper cover.)

## DOM HUBERT VAN ZELLER

<b>The Inner Search</b>	Sheed and Ward, \$3.00
<b>We Sing While There's Voice Left</b>	Sheed and Ward, \$2.50
<b>The Yoke of Divine Love</b>	Templegate, \$3.75
<b>The Choice of God</b>	Templegate, \$2.75

On our desk are four books from a modern spiritual writer who stands head and shoulders above many of his contemporary writers. An English Benedictine Monk, Dom Hubert has the happy facility of putting old wine in new bottles. Readers are constantly aware that a modern man is telling them old truths that do apply to them and is telling them in a language that all can understand. The truths are ageless, the expression is of our age.

**The Inner Search** has been written to help man in the pursuit of his goal, the search for the face of God. Dom Hubert shows how God is found in one's own soul, in creation, in the souls of others, in suffering and in all the facets of life.

A paragraph from this volume reveals the penetrating depths of his writing. "Love hides its face from two classes of souls: the false lovers and the true. The false confuse appetite with love, and so fail to recognize the real thing when it comes to them; the true are kept in darkness about their love, and so add faith and hope to the search which they are making for it."

**We Sing While There's Voice Left** is another book in the "We Series" that begun with **We Die Standing Up**. This book is directed to the man or woman in the world who needs guidance in the direction of his life toward God. Many of the individual's problems are discussed in the light of the joy and happiness that belong to man in his pursuit of God and God's pursuit of him.

**The Yoke of Divine Love** is "a study of conventual perfection." The three sections treat: **The Yoke of Religious Life**, **The Yoke of Prayer**, **The Yoke of Community Life**. Although written in the Benedictine tradition this book is of great value to all who follow a religious vocation.

**The Choice of God** is a rousing call to penance. As Dom Hubert explains in the preface: "The literature of spirituality is getting soft; spiritual people are accordingly getting soft. It is time that souls were reminded that Christ called for penance every bit as forcefully as did John the Baptist." This book stresses the basic truths of the spiritual life for all those in the world or in the convent who desire to follow Christ more closely.

Readers should become acquainted with Dom Hubert. His books are ones to be kept at hand, to be read and reread a chapter a day.

## BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

### HEADLINERS

(Number in parenthesis refers to classification according to rating used in general list.)

By Love Possessed (IIb)—Cozzens  
On the Beach (IIa)—Shute  
Peyton Place (IV)—Metalious  
The World of Suzie Wong (III)  
—Mason

Letter from Peking (IIa)—Buck  
Rally Round the Flag Boys (III)  
—Shulman

Compulsion (III)—Levin  
The Pink Hotel (IIb)—Erskine &  
Dennis  
Silver Spoon (IIb)—Gilbert  
The Scapegoat (IIa)—du Maurier

### I. Suitable for general reading:

The Price of Courage—Anders  
The Man Who Shot Quantrill—Appell  
Twisted Tales from Shakespeare—  
Armour  
The Faster They Go—Bentley  
The Amulet—Borland  
The Golden Door—Burton  
The Case of the Flowering Corpse—  
Bush  
Sing Out the Glory—Carroll  
Son of Tears—Coray  
Jeb Stuart: The Last Cavalier—Davis  
Cooking American—Dean  
The Glorious Folly—de Wohl  
Their Brothers' Keepers—Friedman  
Strangers in the Valley—Geld  
April Lady—Heyer  
The Simple Way of Poison—  
Hocking  
The Sledge Patrol—Howarth  
Simple Stakes a Claim—Hughes  
Lobo—Kantor  
Dennis the Menace: Household  
Hurricane—Ketchum  
Boat and Be Damned—Larier

The Trouble With Fidelity—  
Malcolm-Smith  
Ferd'nand—Mik  
A Traveller in Rome—Morton  
A Village Diary—Read  
Street of Riches—Roy  
Good Ol' Charlie Brown—Schulz  
It Happened in New York—Werner

### II. Suitable only for adults:

A. Because of advanced style and contents:  
What We Want of Our Schools—  
Adler  
The Test—Boulle  
Reading for Pleasure—Cerf  
The Age of Revolution—Churchill  
O'Shaughnessy's Day—Deasy  
Stigma—Forrest  
Clowns of Commerce—Goodman  
Rogers' Folly—Idell  
Jadoo—Keel  
A World Restored—Kissinger  
The Tarnished Tower—Marbut  
The Drummond Tradition—Mercer  
Parkinson's Law—Parkinson  
A Gilson Reader—Pegis  
The Magic Baton—Sacchi

B. Because of immoral incidents which do  
not, however, invalidate the book  
as a whole:

Root of Evil—Cross  
By Grace of Love—Fremantle  
Where the Soil Was Shallow—  
Gironella  
America With Love—Winsor

### III. Permissible for the discriminating adult:

Room at the Top—Braine  
The Horizontal Hour—Marks  
Women and Sometimes Men—Scott-  
Maxwell  
Sacramento Waltz—Williams

### IV. Not recommended to any reader:

The Brain Pickers—Burnett  
World Without a Roof—Davis

# LUCID \ / INTERVALS

## VERSE AND WORSE

Television fills a need  
Affording us a view  
Of all the movies that we missed  
In 1932.

*Fr. Brockmeier in  
Western Catholic*

## Optimistic View

The real estate salesman was dead set on selling a piece of property to a prospect.

"It's a great place," he said, "and the climate is so healthful. People just don't die around here."

Just then a funeral procession came in to view. After a short silence, the salesman remarked gravely:

"That's our poor old undertaker. He starved to death."

Sympathy, it has been said, is what one woman gives another in exchange for all the details.

## Apt Rejoinder

"What," asked the diocesan examiner of the demure little girl, "is the first thing to be done to have one's sins forgiven?"

The reply was quick and unhesitating.  
"Commit a few sins."

## HANDY APPLIANCE



A young mother of four small children in Canada received from friends in the States a gift of a play-pen.

"Thank you so much for the pen," she wrote. "It is wonderful. I sit in it every afternoon and read. The children can't get near me."

## CHEESE AND EGGS

It was lunchtime. The elderly worker looked into his lunchbox.

"Cheese sandwiches!" he growled. "Always cheese sandwiches!"

"Why don't you ask your wife to make some other kind for you?" said a fellow worker.

"My wife? Who's married? I make these myself."



Perhaps over-optimistic was the man who accidentally fell out of a tenth story window. As he plummeted downward he consoled himself at about the seventh floor level with this reflection:

"Well, I'm doing all right so far."

"Don't you have any homework tonight?" the father asked his little son, a second-grader, who sat absorbed in the television show.

"Oh, I get all my work done in school."

"Is that so? Well, let's see how well you know your catechism. Why did God make you?"

The moppet hesitated, but not for long. "God made me," he said, "because He likes kids."

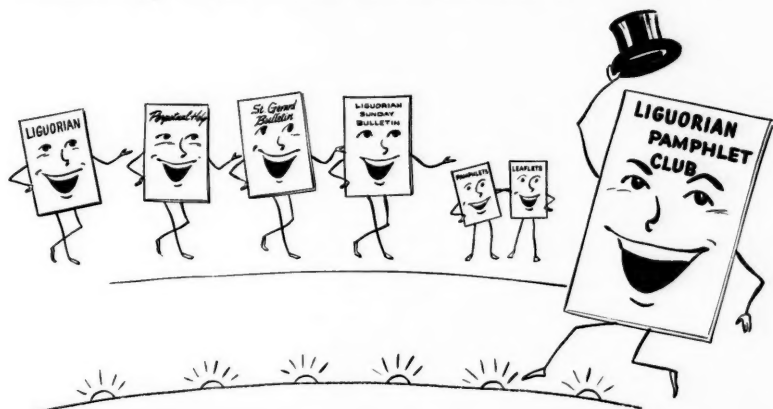
## FILE 13

A wrinkle is something that if a prune hasn't got it, it's a plum.

Anger improves nothing but the arch in a cat's back.

Trouble on Sunday: Too many seventh day absentists.

## *Something New Has Been Added!*



The Redemptorist Fathers of Liguori, Missouri, publish THE LIGUORIAN—PERPETUAL HELP—THE LIGUORIAN SUNDAY BULLETIN—THE ST. GERARD BULLETIN—and also many popular booklets and pamphlets.

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